

GOVERNMENT OF INDIA  
DEPARTMENT OF ARCHAEOLOGY  
CENTRAL ARCHAEOLOGICAL  
LIBRARY

---

CLASS

CALL NO. **913.041 I.D.A.-Mys**

D.G.A. 79.





University of Mysore

ANNUAL REPORT

OF THE

mysore archæological  
department

FOR THE YEAR 1936

27275

~~11070~~

~~11070~~

R 913.041  
I.D.A./Mys



PRINTED BY THE SUPERINTENDENT AT THE GOVERNMENT PRESS

1938

**CENTRAL ARCHAEOLOGICAL  
LIBRARY, NEW DEL. II.**

**Acc. No. 27275,.....**

**Date..... 7/8/58**

**Call No. 913.041/J.D.A./Mys.**

## CONTENTS

---

### PART I—Administrative.

	PAGE
Staff, Tours, Exploration and Conservation, Epigraphy	1
Manuscripts, Numismatics, Publications, Visitors, Director-General	2

### PART II—Study of Ancient Monuments.

	PAGE
Yedatore	3-5
Arkēśvara Temple	3
Wooden Car, Conservation, Vighnēśvara Temple, Kaisāle-Maṇṭapa	4
Krishnarājanagara, Images	5
Sāligrāma	5-7
Yōgā-Narasimha Temple, History	5
Rāmānujāchārya Temple, Jyōtirmayēśvara Temple	6
Ancient Course of the Kāvēri, Ancient Site	7
Chunchankatte, Rāma Temple	7
Chikkahanasōge	8-9
Ādinātha Basti, History, General Description	8
Conservation	9
Basavāpaṭna	9-10
Rāmanāthapura	10-11
Rāmēśvara Temple	10
Conservation	11
Mallarājapaṭna	11-12
Lakshmanēśvara Temple	11
Conservation	12
Arksalgud	12-13
Sambhunāthapura	13
Gōrūr	13-15
Trikūṭēśvara Temple, History, General Description	13
Conservation, Kallēśvara Temple, Vāsudēva Temple	14
Narasimha Temple	15
Hale-Bēlūr	15
Malali	16
Manjarābād	16-17
Angaḍi, Vāsantikā Temple, Bastis	17
Dēvavṛinda, Rāmēśvara Temple	18
Bēlūr	18

	PAGE
Seṭṭigere	18-19
Karagada, Inscription, Images	19
Marale	19-24
Kēśava Temple	20
Siddhēśvara Temple	22-23
Minor Temples	23-24
Khāṇḍya	24-25
Conservation	25
Bālehonnur	25
Bālehalli, Virabhadra Temple	25
Śringeri	25-37
Vidyāśankara Temple, History	25
Situation, General Description, Platform, Basement	26
Bands	27-29
Large Wall Images	29-32
Eaves	32-33
Tower, Doorways	33
Navarāṅga	33-34
Chālukyan, Dravidian and Indo-Aryan elements in the Vidyāśankara Temple	34-35
Janārdana Temple, other temples	35
Śārada Temple	35-37
Āgumbe, Gopālakṛiṣṇa Temple	37-38
Melige	38-40
Anantanātha Basti, General Description, Pillar	38
Mahādvāra, Maṇṭapas, Mānastambha, Conservation	39
Venkaṭaramaṇa Temple, Chauki-Hoṇḍa	40
Humcha, Pārśvanātha and Padmāvati Bastis, Panchakūṭa Basti	40
Nagar	41-45
Dēvagaṅgā Ponds, Conservation	41
Fort	41-43
Nilakanṭhēśvara Temple, Ānjanēya Temple, Gudde-Venkaṭaramaṇa Temple	43
Palace of Śivappaṇāyaka	43-45
Kudli	45-46
Rāmēśvara Temple	45
Narasimha Temple	46

### PART III—Numismatics.

Punch Marked Coins	47-53
--------------------	-------

### PART IV—Manuscripts.

Mahiśūru Samsthānada Doregalā-Pārampare Kaiphiyattu	54-58
---	-------

## PART V—New Inscriptions for the Year 1935-36.

## Hassan District.

HASSAN TALUK.						PAGE
Three viragal records at Malligavālu	...	...	...	...	...	59-60
Lithic record at Bilgunda	...	...	...	...	...	61
Lithic record in the ceiling of the garbhagriha in the Yoga Narasimha Temple at Görūr	...	...	...	...	...	61-63
Lithic record in the navaranga of the above temple	...	...	...	...	...	63
ARKALGUD TALUK.						
Lithic record at Basavāpaṭṭa	...	...	...	...	...	64
Lithic records near Gögarbha at Rāmanāthapura	...	...	...	...	...	64-66

## BELUR TALUK.

Five lithic records now kept in the north maṇṭapa in the Chennakēśava Temple at Bēlūr.	66-71
Lithic record in the old Vāhana Maṇṭapa of the same temple	71-72
Lithic record near the southern basement of the Chennakēśava shrine in the same temple.	72
Lithic record found at Halmidi	72-81
Text in Kannada and Transliteration	73
Translation	74
Note: Find Spot	74
Description: connected Records	75
Paleography	76
Language	76-78
Orthography	78
Authorship	78-79
Purpose	79
Geography	79-80
Date	80
Personages	80-81
History	81
Two lithic records at Hagare	82-84
Lithic record at Hāltore	84-86
Two lithic records at Mogasāvāru	87-88
Two lithic records at Iṇṭitolalu	88-90
Lithic record at Chandāpura	90-94

## Kadur District.

## NARASIMHARAJAPURA SUB-TALUK.

Lithic record in the Virabhadra Temple at Bālehalli	...	...	...	94-96
Copper plate grant of the Kejadi King Basappa Nāyaka I, dated Š 1630 in the Bālehalli Matt	...	...	...	96-99

**Mysore District.****MYSORE TALUK.**

	PAGE
Sannad of Krishnaraja Wadeyar III, dated 1822 A. D. in the possession of Nanjundarādhyā, Mysore	99-100
Record on an image of Yaksha in the Śāntīvara Basti at Mysore	100
Records on a gong and the bronze image of Anantanātha in the same basti	100-102
Records on two lamp stands and four pots of the same basti	102
Records on the brass covered panel in the doorways of the garbhagriha and sukhānāsi in the same basti	102-103
Record on the umbrella of the royal throne at the Palace in Mysore	103-107
Lithic record in the Prasanna Venkātaramaṇasvāmi Temple at Mysore	107-109
Lithic record in the Manoranjan Mahal at Ālanahalli	109-110
Lithic record at Lingāmbudhi	110-112
Lithic record at Chikkahalli	112-114
Three Viragal records at Varuṇa	114-115

**NANJANGUD TALUK.**

Two lithic records in the Tirthaghatṭa at Nanjangūd	115-119
Lithic record at Kattavādipura	119-120
Lithic record at Dévarasanahalli	120
Three lithic records at Uppinahalli	120-121
Lithic record at Kirugunda	124
Lithic record at Harave	125
Lithic record at Basavanpura	125-126
Copper plate record of the Punnād King Skandavarman found at Basavanpura	126-127
Kannada text	126
Corrected version of the text in Dévanāgari characters	128
Transliteration	129-131
Translation	131-133
Discovery of the Plates : Description : Language	133
Geography	134
Paleography	134-135
Historical facts	135-137
Date and Authenticity	137-139
Two lithic records at Tāndya	139-142
Two lithic records at Echiganahalli	142-143

**GUNDLUPET TALUK.**

Lithic record at Manchahalli	143
------------------------------	-----

**Tumkur District.****KUNIGAL TALUK.**

Two lithic records at Sante Māvattūr	144
Lithic record near Gavimāṭha at Arakere	145

## MADHUGIRI TALUK.

PAGE

Two lithic records at Kadagattür	...	...	...	...	...	146
----------------------------------	-----	-----	-----	-----	-----	-----

## MADRAS PRESIDENCY.

Two lithic records at the temple of Yagantēśvara, near Banganapalle in Banganapalle State, Kurnool District	...	...	...	...	...	147-149
---	-----	-----	-----	-----	-----	---------

## BOMBAY PRESIDENCY.

Copper plate grant of the Keladi Queen Chennammāji, dated Ś 1622 at Hubli, Dharwar District	...	...	...	...	...	149-152
List of Inscriptions published in the Report arranged according to Dynasties and Dates.						153-159
Appendix A : Conservation of Monuments	...	...	...	...	...	160
Statement of Expenditure incurred for the maintenance and repair of Ancient Monuments.						161-162
Monuments, etc., inspected by the Director of Archæology and his Assistants						163-164
Appendix B : List of Photographs taken during the year 1935-36	...	...	...	...	...	165-167
Appendix C: List of Drawings prepared during the year 1935-36	...	...	...	...	...	167
Index	...	...	...	...	...	168

## Illustrations.

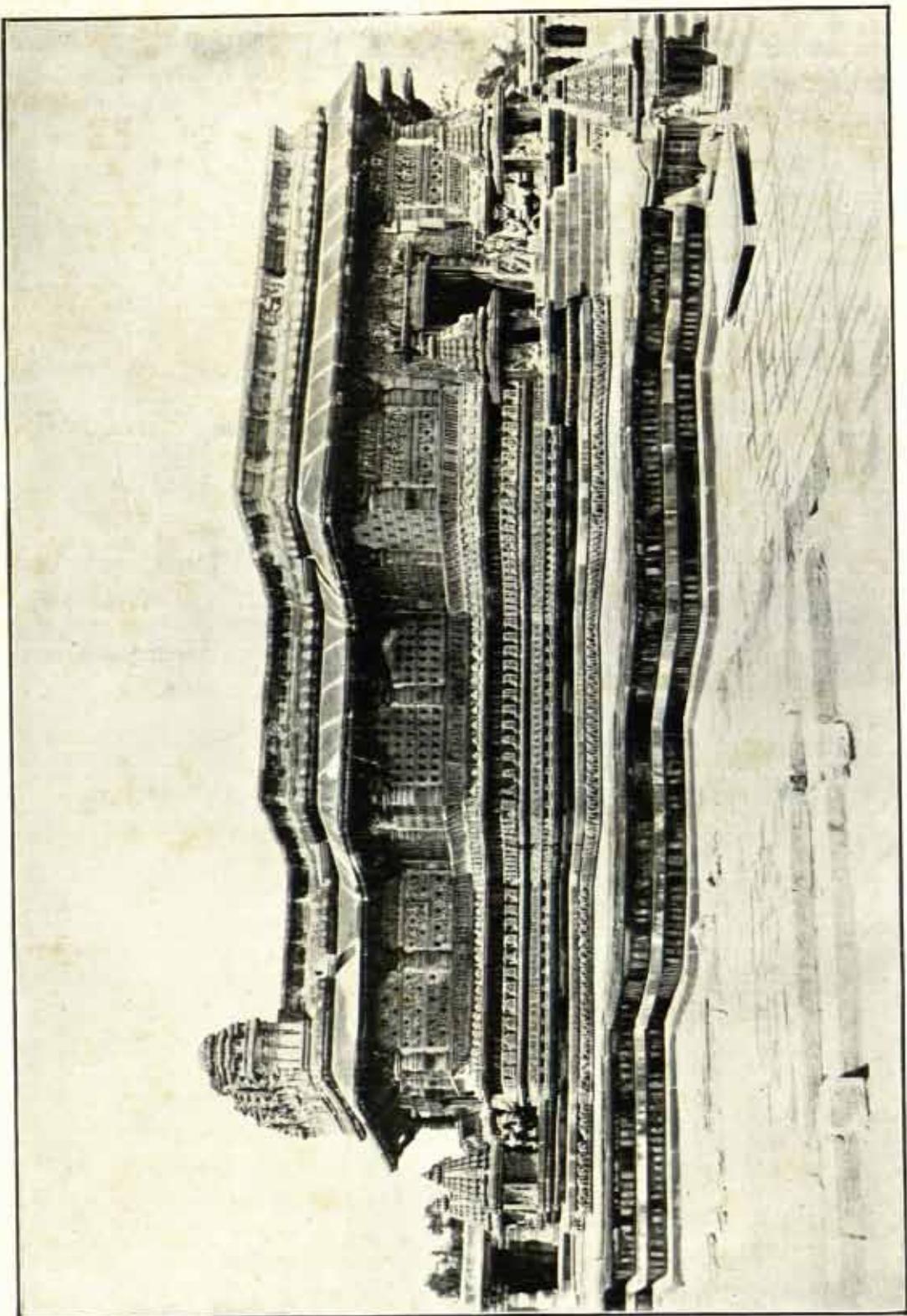
PLATE		PAGE
I.	Chennakēśava Temple, Bēlūr—South-east view <i>Frontispiece.</i>	4
II.	(1) Vighnēśvara Temple and Kāvēri River, Yedatore (2) Lakshmikānta Temple, Basavāpaṭna—Lakshminārāyaṇa (3) Yōgānarasiṁha Temple, Görūr—Yōgānarasiṁha	...
III.	Ādinātha Basti, Chikkahanasoge—Ground Plan	6
IV.	(1) Do do Doorway of Chandranātha Shrine (2) Rāmēśvara Temple, Rāmanāthapura—South-west view (3) Lakshmaṇēśvara Temple, Mallarājapāṭna—Wall Panel	8
V.	Rāmēśvara Temple, Rāmanāthapura—Ground Plan	10
VI.	Trikūṭēśvara Temple, Görūr do	12
VII.	(1) Do do North-east view (2) Rāmēśvara, Temple, Dēvavṛinda—South-west view (3) Mārkaṇḍēśvara Temple, Khāṇḍya—Elephant (4) Fort Gate, Manjarābād—Ceiling	14
VIII.	(1) Vāsudēva Temple, Hale-Bēlūr—Inscription Stone (2) Do do Vāsudēva (3) Viṣṇu Temple, Maṭali—Front view	16
IX.	(1) Fort, Manjarābād—Sketch Map (2) Fort yard, Manjarābād—View from east (3) Do do west	18
X.	(1) Rāmēśvara Temple, Dēvavṛinda—Dēvi (2) Vāsantikā Temple, Angadi—Vāsantikā (3) Basti, do Yaksha (4) Do do Yakshi	20
XI.	Chennakēśava Temple, Marle—Ground Plan	22
XII.	(1) Do do North-west view (2) Do do Chennakēśava (3) Gōpālakṛiṣṇa Temple, Āgumbe—Vēṇugōpāla	24
XIII.	Siddhēśvara Temple, Marle—Ground Plan	26
XIV.	(1) View of the Bhadrā River at Balehonnūr (2) Do Dēvagaṅgā Pond near Nagar	30
XV.	(1) Vidyāśankara Temple, Śringēri—Narasimha killing Hiranyakāśipu (2) Do do Hayagrīva (3) Do do Mārkaṇḍēyaprasannamūrti (4) Do do Bhringi	32
XVI.	(1) Do do Goddess Sāvitri (2) Do do Chandramandala	34
XVII.	(1) Do do Mrityu (2) Fort, Manjarābād—Gate (3) Śāradā Temple, Śringēri—Interior view	36
XVIII.	(1) Fort, Nagar—Sketch Map (2) Do Gateway (3) Palace of Śivappa Nāyaka, Nagar—View from south-west	42

PLATE		PAGE
XIX.	Rāmēśvara Temple, Kūdli—Ground Plan	44
XX.	(1) Narasimha Temple, Kūdli-Chintāmaṇi Narasimha	46
	(2) Do do South-east view	
	(3) Rāmēśvara Temple, Kūdli—South view	
XXI.	Punch Marked coins	47
XXII.	Halmidi Stone Inscription of the Kadamba King Kākutsthavarma	72
XXIII.	Copper plate grant of the Punnāṭa King Skandavarma	126
XXIV.	Do do do	126
XXV.	Tāṇḍya Stone Inscription of the Ganga King Satyavākyā	140





PLATE I.



CHENNAKESAVA TEMPLE, BELUR—SOUTH-EAST VIEW (p. 18).

# ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1936.

## PART I—ADMINISTRATIVE.

**Staff.** There was no important change in the staff. Dr. M. H. Krishna, M.A., D. Lit. (Lond.), continued to be the Director of Archaeology in addition to his professorial duties at the University.

**Tours.** The Director toured in the Yedatore taluk of the Mysore District, Arkalgud, Hassan, Sakleshpur and Belur taluks of the Hassan District, Mudgere, Chikmagalur and Koppa taluks of the Kadur District and the Tirthahalli, Nagar and Shimoga

taluks of the Shimoga District for the purpose of studying the archaeology of the Malnad tracts, for collecting epigraphs and information about architecture and for inspecting the monuments for conservation purposes. The Assistant to the Director toured in the Gundlupet and Nanjangud taluks of the Mysore District, Hassan and Belur taluks of the Hassan District, the Madhugiri and Kunigal taluks of the Tumkur District and the Channapatna taluk of the Bangalore District mainly for the study and collection of inscriptions.

Among the ancient sites studied were Manjarabad, Angadi, Melige and Nagar.

**Exploration and Conservation.** The conservation of monuments was attended to and the work of conserving the temples at Belur and Halebid was pushed on with the co-operation of the Public Works Department and of the Committee appointed by Government for the renovation of these two temples.

The total number of inscriptions collected during the year was about seventy.

**Epigraphy.** A good number of these have been edited by Mr. R. Rama Rao, the Assistant with the help of the Pandits and under the guidance of the Director. Among the important finds may be mentioned a rare copper plate grant of the ancient Punnad dynasty and an interesting Kadamba inscription (found at Halmidi, Belur taluk) of about the middle of the 5th century A. D. in the Kannada language. The latter is the earliest authentic lithic record in Kannada now extant.

An interesting manuscript obtained for study during the year is an English translation of the 'Memoirs of Hyder Ally from the year

**Manuscripts.** 1758 to 1770' by Eloy Joze Correa Peripoto, a Portuguese in Hyder's service. The work of copying it has been

taken in hand. Another manuscript studied during the year is an account of the early Mysore kings obtained from Tumkur.

Among the coins examined the most interesting are two sets of *purānas*, which are the oldest type of coins known in India

**Numismatics.** and are generally considered to be more than 2,000 years old.

During the year the annual Reports of the department for the years 1931 and 1932 were published, that for 1933 was submitted to

**Publications.** Government for approval, the printing of the report for 1934 was completed and the report for 1935 was prepared

and sent to the press. The reports were thus brought up to date. Special acknowledgments are due to the Archaeological Office staff and to the Government Central Press, Bangalore, for their co-operation in clearing the arrears. Hereafter it is hoped to publish the report for each official year in the course of the following year.

An important event for the success of which the Archaeological Department contributed its whole-hearted service was the Eighth

**Exhibition.** Session of the All-India Oriental Conference which was held at Mysore during the Christmas of 1935. The department

took a prominent part in the Conference and in the exhibition of antiquities connected therewith and the members of the staff worked in various capacities for its success, the Director being the Local Secretary and the Secretary of the Reception Committee.

Among the distinguished visitors to the Exhibition were Amin-ul-Mulk Sir Mirza Ismail, kt. c.i.e., Dewan of Mysore, Rāja Sēvāsakta

**Visitors.** Dewan Bahadur Dr. S. Krishnaswamiengar, M.A., Ph.D., Mr. K. P. Jayaswal, M.A., Bar-at-law, and Rao Bahadur

K. N. Dikshit, M.A., Deputy Director-General of Archaeology in India.

In July 1935, Mr. J. F. Blakiston, the Director-General of Archaeology in India, visited Halebīd, Bēlūr, Śravaṇabelagola, Seringa-

**Director-General.** patam and Sōmanāthapur and the Archaeological Office at Mysore, and gave many valuable suggestions, parti-

cularly about conservation.

## PART II—STUDY OF ANCIENT MONUMENTS.

## YEDATORE.

## ARKĒŚVARA TEMPLE.

An undated inscription, No. 64 of Yedatore taluk, Mysore District Supplement, which is in Tamil and Grantha characters and belongs probably to the time of Kulōttunga Chōla I<sup>1</sup>, mentions that a certain Añkakkāraṇ, son of Ponnāṇḍān, erected a temple named Añkakkārēśvara for the god Nāyaṛukilavar, lord of Aiyam-pōl *alias* Uyyakkonda-Śolapaṭṭanam in Turainādu and granted lands to it. There is no doubt that Añkakkārīśvara is the same as Arkēśvara or the sun god (Nāyaṛukkī-lavar) for whom the temple is built in Yedatore.

The main shrine of Arkēśvara is very different in character from the surrounding structures. It is a small low roofed temple without a pradakshinā and with right-angled plain pilasters and octagonal cornices on the outside of its walls. To the south, west, and north of the garbhagriha shallow niches break the monotony. The navaraṅga has a porch to the south as in the Talkād Vaidyēśvara temple and elsewhere.

Inside the navaraṅga are kept reliefo images of Ganapati, Sūrya, Mahishāsu-ramardini, Janārdana and Bhairava. These, though rude, appear to be of old workmanship. The inside of the temple is very plain. The navaraṅga and its eastern doorway, however, appear to be of the Vijayanagar times.

The linga is of natural stone. The metallic image is of Sadāśivamūrti with consort.

In front of the navaraṅga stands a mukhamanṭapa of nine añkāpas borne on tall pillars of the Vijayanagar type. The mahādvāra is high with a tall door, adorned with Gajalakshmī on the lintel and with vertical scroll bands on the jambs<sup>2</sup>. Around the compound runs a cloistered verandah with niches enshrining liṅgas at the back. To the north there is a shrine of the late Vijayanagar style, for the goddess Mīnākshī, whose image of the late Vijayanagar type is a fine one with the tōraṇa carved in the same stone.

The shrines of Kalimādhava and Chāndikēśvara are also later structures architecturally unimportant.

To the north of the mahādvāra, on the inside, built into the wall are two small octagonal pillars of good workmanship. The central band of these pillars consists of

1. See M. A. R. 1913, p. 34.

2. Cp. the Gaṅgādharaśvara temple at Seringapatam, the Tirumalānatha temple at Ālambgiri, etc., and cp. also the tower.

various mouldings (vase, etc.), with ornamentations of rudrāksha. The panels contain figures of Yakshas, lions seated back to back, etc.

The pillars behind the well in the house of Kempu Rāmapṇna, one of which is reported<sup>1</sup> to have had the inscription<sup>2</sup> of Añkakkāra who built the original structure of the Arkēśvara temple, are now missing. It is said that the pillars were given away to some persons of Keggere by one Gopalakrishna Sastry, whose house is to the east of the temple at Krishṇarājanagara. Since the inscription is an important one and not yet published, it must be secured.

The wooden car of the Arkēśvara temple is of about the 18th century and is full of sculptures some of which are interesting.

#### Wooden Car.

In recent years the temple appears to have been conserved and the prākāra walls provided with buttresses.

#### Conservation.

### VIGHNĒŚVARA TEMPLE.

Close to the river (Pl. II, 1) on the platform above the steps is a small shrine of Vighnēśvara now having six añkaṇas. It appears to have been washed away during the floods of 1924 and rebuilt carelessly without any consultation of the Archeological Department. Four of the pillars and the image, however, remain. The pillars are of the cylindrical type with brackets of the ribbed pattern<sup>3</sup>. The image of Vidyā-Gaṇapati also is perhaps very old. The god is seated holding tusk, goad, couch (?) and bowl of sweets. The details are not visible since they are covered over with sandal paste and dirt.

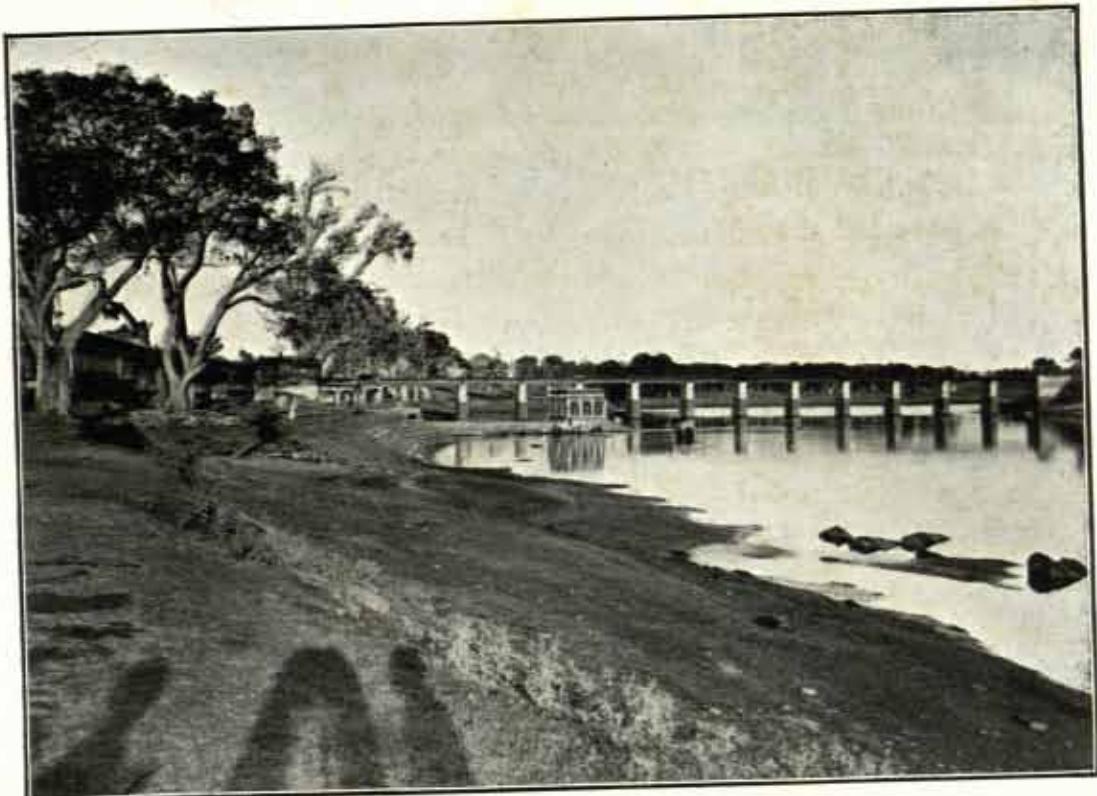
An inscription<sup>4</sup> of 1087 A.D. and connected with the Chōlas was engraved on three pillars all of which have now disappeared.

### KAISĀLE MĀNTAPA.

Near the large Aśvattha tree there was formerly a large māntapa of twelve añkaṇas of which only a portion now remains. The original māntapa appears to have been damaged by the floods of 1924, and the pillars and other materials were taken away to Krishṇarājanagara for constructing the Iśvara and other temples. An inscription of 1715 A. D. recording the construction of this māntapa has now disappeared.

---

1. M. A. R. 1913.
2. Mys. Dist. Suppt. 64, *Epigraphia Carnatica*.
3. Cp. Binnamangala.
4. *Epigraphia Carnatica*; IV, Yedatore, 2.



1. VIGHNESVARA TEMPLE AND KAVERI RIVER, YEDATORE (p. 4).



2. LAKSHMIKANTA TEMPLE,  
BASAVAPATNA—LAKSHMI-  
NARAYANA (p. 9).



3. YOGANARASIMHA TEMPLE,  
GORUR—YOGANARASIMHA (p. 15).



To the north of the remains of this maṇṭapa is a peninsula edged by well-built steps and adorned at its north end by a stone pavilion of nine aṅkaṇas constructed out of the materials of other ruined maṇṭapas. This maṇṭapa is finely situated and is expected to be almost submerged whenever the Kannambādi dam water rises above 110 feet.

### KRISHNARAJANAGARA.

In Kṛishṇarājanagara or New-Yeḍatore, on the east face of the ridge two modern temples have been built very recently, from materials brought from the temples of the Vijayanagar period in the old town. The two temples are symmetrically placed side by side.

Of these the Chandramaulīśvara temple has a fine metallic processional image of Tāṇḍavēśvara and another of his consort. In the Nārāyaṇa temple the images of Nārāyaṇa (really Janārdana) and

**Images.** Lakshmī are of the middle Vijayanagar type of workmanship. In one of the cells is placed the utsavamūrti group of the Śrī Rāma temple of Chunchankatte, consisting of Rāma, Sītā, Lakshmaṇa and Hanumān. They are also of middle Vijayanagar workmanship, and the image of Rāma is beautifully done. These images support the view that in the days, probably, of the Tuḷuva emperors of Vijayanagar beautiful metallic images were being produced, though workmanship in stone was inferior to that of the earlier periods, particularly of the Hoysala.

### SALIGRAMA.

#### YOGĀ-NARASIMHA TEMPLE.

The temple of Yōgā-Narasimha is a complex structure which appears to have been constructed in two or three stages. The main cell

**History.** and the sukhānāsi which are both comparatively plain except for the well-worked shallow domes of their ceilings and the inner navarāṅga of nine squares with its granite pillars of cylindrical shafts, wheel-shaped mouldings and Chōla type bracket capitals, are definitely old structures of the Hoysala times at the latest. The central navarāṅga ceiling is also domed with a pendent flower in the centre. On the outside, the basement of the temple has five cornices separated by deep shadowy lines and the walls are ornamented with plainish right-angled pilasters bearing well-worked capitals. The general look is that of a poorly worked granite structure of the Hoysala times.

The outer navarāṅga which is a large one resembles similar structures at Hōle-Narsipur and Tonṇur and has a large number, about twenty-four, of granite pillars with cylindrical shafts. But this portion of the building and also the small

cloistered courtyard around the back of the temple are of Vijayanagar times, though the pillars themselves are older; while the mahādvāra, the Janārdana shrine and the many images of the Ālvārs, Rāmānujāchārya, Āṇḍal and Lakshmī kept in the temple are all definitely of the late Vijayanagar period. The image of Kēśava, however, is a Hoysala piece, perhaps brought from some other temple. The main image of Yōgā-Narasimha is at the latest a Hoysala piece, though with unusually light ornamentation, slim body and a natural-looking lion face. Its tōraṇa bears the usual ten avatāras. On its pedestal is a Garuḍa image.

#### RAMĀNUJĀCHĀRYA. TEMPLE.

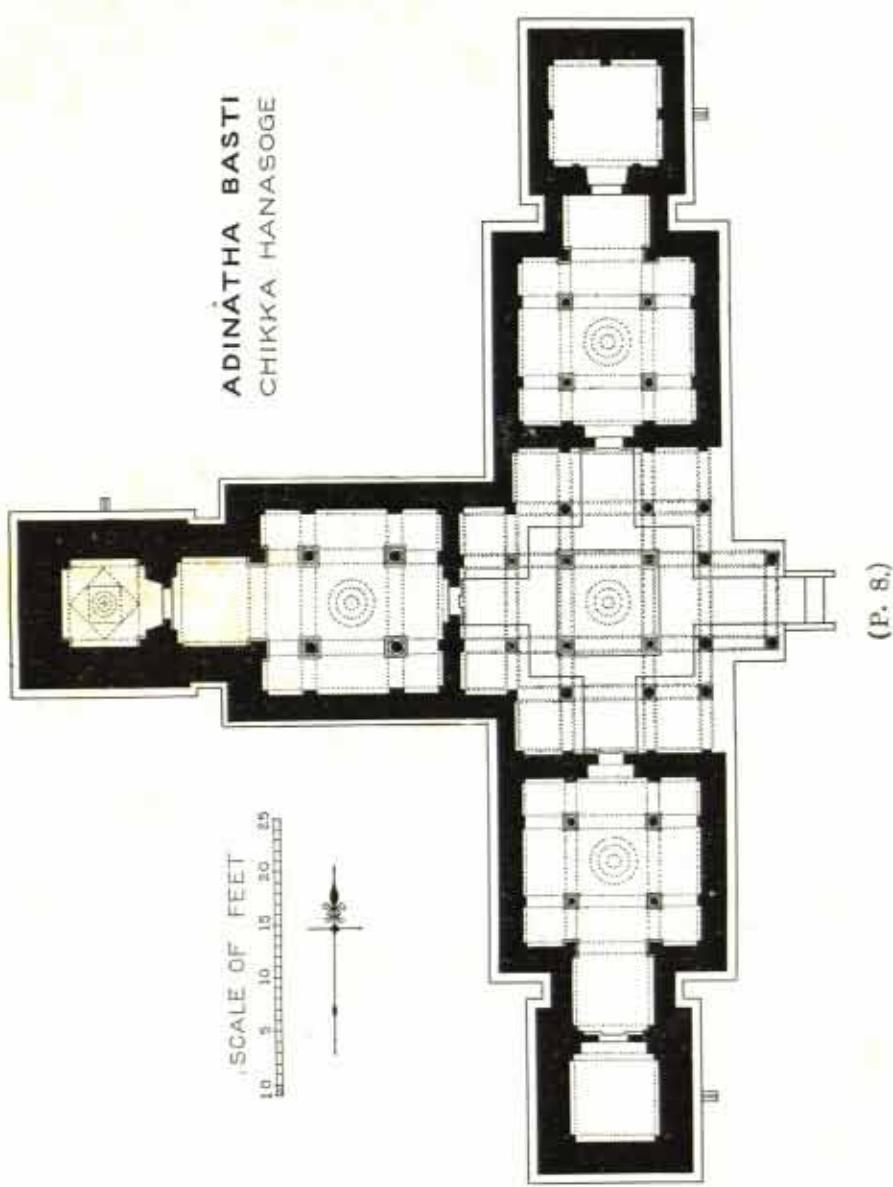
The temple of Rāmānujāchārya is a very plain structure with a garbhagṛīha, a sukhānāsi, and two navarāṅgas of round granite pillars, similar to those in the Narasimha temple. The first three parts appear to be Hoysala, though the outer wall is plain. In the centre of the garbhagṛīha is a pedestal of peculiar form bearing, all round, eight images of the disciples of Rāmānuja, *viz.*, Mudaliyāṇḍān, Vaduganambi, Tonṇūr-Nambi, etc. This reminds us of the pedestal of the double liṅga at Bettādapur. On the pedestal is a panel having two reliefo impressions of Rāmānuja's feet. On the back wall is a panel with the Tēngale Śrī-Vaishṇava caste-mark flanked by śankha and chakra. On the side of the sukhānāsi is an inscription *Vem ka pa* in Telugu characters (perhaps Venkaṭappa Nāyaka of Hōle-Narsipur). The most interesting feature of this temple is the prākāra wall having a parapet of round discs as at Amṛitāpura but with plain faces.

The temple is of no architectural importance. Its value consists in its connection with Rāmānuja's name and thus its historical importance. However, since it is a Second Class monument, it ought to be kept in a better condition. The compound should be levelled and kept clean, and the Śrīpāda-tīrtha rid of its plant and properly cement-pointed. A cobra lives here.

#### JYOTIRMAYĒŚVARA TEMPLE.

'Jyōtirmayēśvara' is a name more recently given to a fine temple known in the inscriptions as that of Āṅkanāthēśvara and called also Pañabēśvara or Lord of the Bridge generally. In front of the temple is an inscription on a granite slab which appears to belong to the 14th century.

The main shrine is similar to the Narasimha temple in the look of its outer walls and its inner pillars; but in addition it has nine fine ceilings consisting of shallow domes. Numbers 1 and 9 of them are really beautiful. Further the outer front wall of this navarāṅga has a row of large images like Virabhadra, etc. The jambs have finely carved doorkeepers while the lintel has between two makaras





and under a lion tōraṇa the image of Tāṇḍavēśvara attended by Vishṇu and Brahma. The four pillars of the navarāṅga are all round and lathe-turned ones of potstone and the wheel moulding has flying Yakshas and ḍishis. This temple is the most artistic in Sāligrāma. It may be protected and put under Class II for conservation.

To the north of the temple is a wide valley with a sandy bed which was evidently a river bed. It is possible that a branch of the

**Ancient course of the Kāverī.** Kāverī was flowing here and contributed to the prosperity of old Sāligrāma or Avīchārapura; very probably the latter was on the river bank. These features perhaps

attracted Rāmānujāchārya to the place where he is said to have stayed for twelve years. Further the name of Pañabēśvara or Lord of the Bridge shows that this Śiva was considered to have been the guardian of the bridge or the ford across this branch of the river.

To the south-west of this temple on the high ground can be collected potsherds and iron slag pieces which indicate the site of the ancient

**Ancient Site.**

town.

### CHUNCHANKATTE.

Chunchankatte is a beautiful spot in the midst of a well wooded country. The chief attraction is a series of cascades and a fall in the Kāverī river about 30 feet high. The river cuts through a mass of bed-rock and the sight is beautiful when there is sufficient water.

### RĀMA TEMPLE.

To the south of the falls on the bank is situated the temple of Śrī Rāma, which has sculptured pieces of three different periods. To the south of the eastern gate and in the south-east corner are a doorway, some pillars, two ceilings and the portion of a navarāṅga outer wall, all of soap-stone bearing definitely Hoysala motifs, like the domed ceilings, pyramidal turrets made of dentil cornices, etc. Evidently these belong to some Hoysala temple of the 13th or 14th century and the materials of the ruin were utilised for a later structure. The images of Śrī Rāma, Lakshmaṇa and Sītā are good ones which appear to be of the Vijayanagar times. They were probably set up somewhere about 1550 or 1600 A.D. in a temple consisting of a garbhagṛīha, sukhānāsi, etc. The dvārapālas with their detailed carvings have a Kannada inscription on the pedestal and appear to hail from the period of the old Mysore dynasty. The brick prākāra wall is a recent one, while the mahādvāra with a Garuda-kambha bears an inscription of Krishnarāja Voḍeyar III.

On the eastern outer wall of the navarāṅga there are two old panels bearing two *nāgabandha* designs.

## CHIKKAHANASOGE.

## ĀDINĀTHA BASTI.

**History.** Hanasōge or Panasōge appears to have been an important place in the 11th century A. D. and to have played a prominent part in the struggles between the Hoysala and Chōla powers at the commencement of the 12th century. In the 11th

century it must have been an important Jaina centre where dwelt an ancient line of Jaina gurus belonging to the Kundakundānvaya, Mūla-Sangha, Dēsiga-Gaṇa and Pustaka-Gachcha. The place was under the rule of the Changāivas from the 11th century to about the 16th. Vira-rājendra Nanni Changālva caused to be erected the Ādinātha basadi of the Pustaka-Gachcha,<sup>1</sup> which was called the Rājendra-Chōla Jina temple<sup>2</sup> early in the 11th century. Earlier than this date the tradition of Śrī Rāma had no doubt a strong hold on the neighbourhood of the locality since the inscriptions record that the gods of these temples were worshipped by Rāma himself.<sup>3</sup>

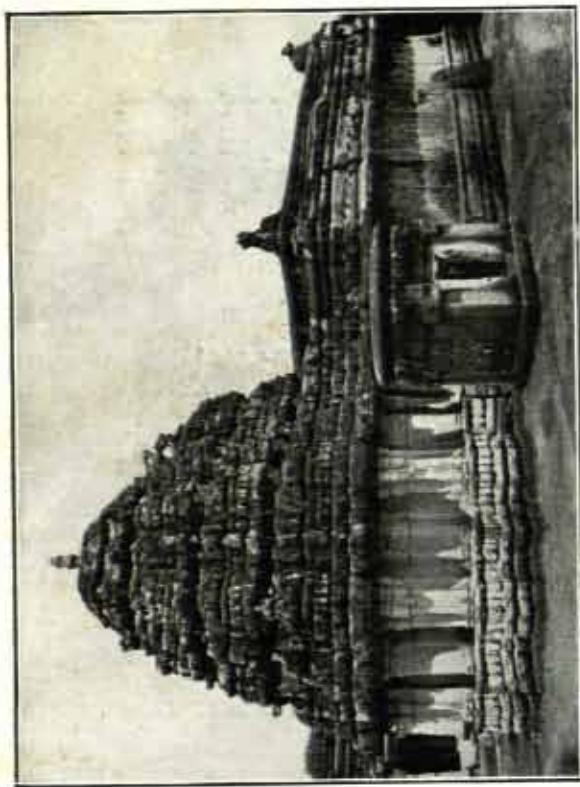
**General Description.** The temple is a three-celled one in the pre-Hoysala Chālukya style with the walls, pillars and ceilings of granite and the images and doorways of soapstone. The building is cross-shaped (Pl. III) with the main shrine of Ādinātha on the west and with

Śāntinātha in the south shrine and Chandranātha in the north. Its pillars are mostly of the pre-Hoysala type, resembling those of the Maralēśvara temple at Talkād. They are of granite and chiselled into round shapes, not lathe-turned, and show the rudiments of the various motifs, like the bell, pot and wheel which become elaborated in Hoysala architecture. A mukhamāṇṭapa of the indented square pattern leads through three beautifully carved soap-stone doorways into the navaraṅgas of the three shrines. These doorways remind us of those in the Tripurāntēśvara temple at Belgāmī and also, on a smaller scale, of the garbhagriha doorway in the Bēlūr temple. The north doorway, *i.e.*, of the shrine of Chandranātha (also called Nēminātha) is the most elaborate and typical of these (Pl. IV, 1). The jambs have the following five vertical bands from inside out: floral scroll, floral scroll with Yakshas, sixteen-fluted round pillar, lions and gryphons, and foliage. On the lintel is a fine Gajalakshmī group flanked by the lines of a Kannada inscription above which are a row of finely carved swans with aquatic broad beaks, and a cornice ornamented with kīrtimukhas. The other doorways are modifications of this design. The broken images of two chāmara bearers and the Yaksha and Yakshī of Ādinātha are also found in the temple. Of the three Jina images Nēminātha has a broken *mukkōde* instead of his

1. *Epigraphia Carnatica*, IV, Yeṭatore 22.

2. *ibid.* yd. 21.

3. *ibid.* yd. 26.



2. RAMESVARA TEMPLE, RAMANATHAPURA—SOUTH-WEST VIEW  
(p. 10).



3. LAKSHMANESVARA TEMPLE, MALLARAJAPATNA—WALL PANEL  
(p. 11).



1. ADINATHA BASTI, CHIKKAHANA SOGUE—DOORWAY OF  
CHANDRANATHA SHrine (p. 8).



original tōraṇa, while Śāntinātha and Ādinātha have elaborate tōraṇas with attendants and simha-pīṭhas as in the Ādinātha temple at Bastihalī near Halebīd.

The temple is in ruins and there are no Jainas at the place to conduct worship.

### Conservation.

Some Jainas may be encouraged to settle in the village and start worship with Muzrai grant so that the temple may be kept free from its present dirt and filth. Otherwise

its seven images and three doorways may well be removed to a museum. Near the Ādinātha image was found kept an extraneous granite relief of some ruler on horseback going forth to battle, spear in hand. Since it does not belong to the temple and none knows where it came from, it may well be transferred to a museum.

The image at the so-called Chennigarāya temple, which is described by Mr. R. Narasimhachar<sup>1</sup> as Kēśava peculiar and identified as Kēśava is only a dvārapāla figure whose pair has now been found on the inner side of the tank bund and is said to have been recently unearthed out of the debris near a private man's house at the village. The two figures are beautifully carved and Vaishṇava in character proving the existence of a Vishṇu temple at the place at the time to which they belong, namely, about the 13th century.

Three new inscriptions of the 12th century were discovered on the tank bund of the village. They are all vīragals of the Hoysala period, which had been built into the tank bund.

### BASAVAPATNA.

Basavāpaṭṇa, on the left bank of the Kāvērī and opposite to Rudrapaṭṇa, is an old place, whose original name is not known. It has the remnants of an old fort with the Vishṇu and Śiva temples showing that it was very probably an old agrahāra town of the days of Rāmanātha and Narasimha of the later Hoysalas. When it was in Rāmanātha's hands an inscription was set up in front of the Śāntīśvara temple. To the north of the Śāntīśvara temple is another Śiva temple now known as the temple of Pranatārthiharēśvara, probably identical with Āñjanēya-Hanumantēśvara of the inscriptions. It has a stone oil mill to the south-east with an inscription. Against the south-east wall now stands a vīragal of three panels bearing two inscriptions, one recording the death of a hero when Rāmanātha, the Hoysala, was fighting his brother Narasimha III in 1281 A. D., and the other referring to the death of another hero while the Niḍugal fort was being captured by Narasimha III in 1286 A. D.

Corresponding to the Śiva temple there is a Lakshmīkānta temple in the centre of the old town, with Lakshmīnārāyaṇa seated in sukhāsana. The image is a good one of the Hoysala period (Pl. II, 2). Close to the Śāntīśvara temple on the south stands the temple of Shaḍbhāvarahitēśvara with an oval and rather peculiar linga;

1. See Mysore Archaeological Report, 1913, p. 18.

and in the centre of the new town is the temple of Sandalēśvara. None of these temples has any ancient vestiges. Except the liṅgas and the Lakshminārāyaṇa image and the inscriptions, everything appears to be modern.

A new inscription was found near the dīpastambha of the Shaḍbhāvarahitēśvara temple among the slabs of a stone compound. The figure of a cow is carved in low relief at the bottom, which probably indicates that the inscription is of the Gaṅga period (c. 10th century A. D.).

### RAMANATHAPURA.

#### RĀMĒŚVARA TEMPLE.

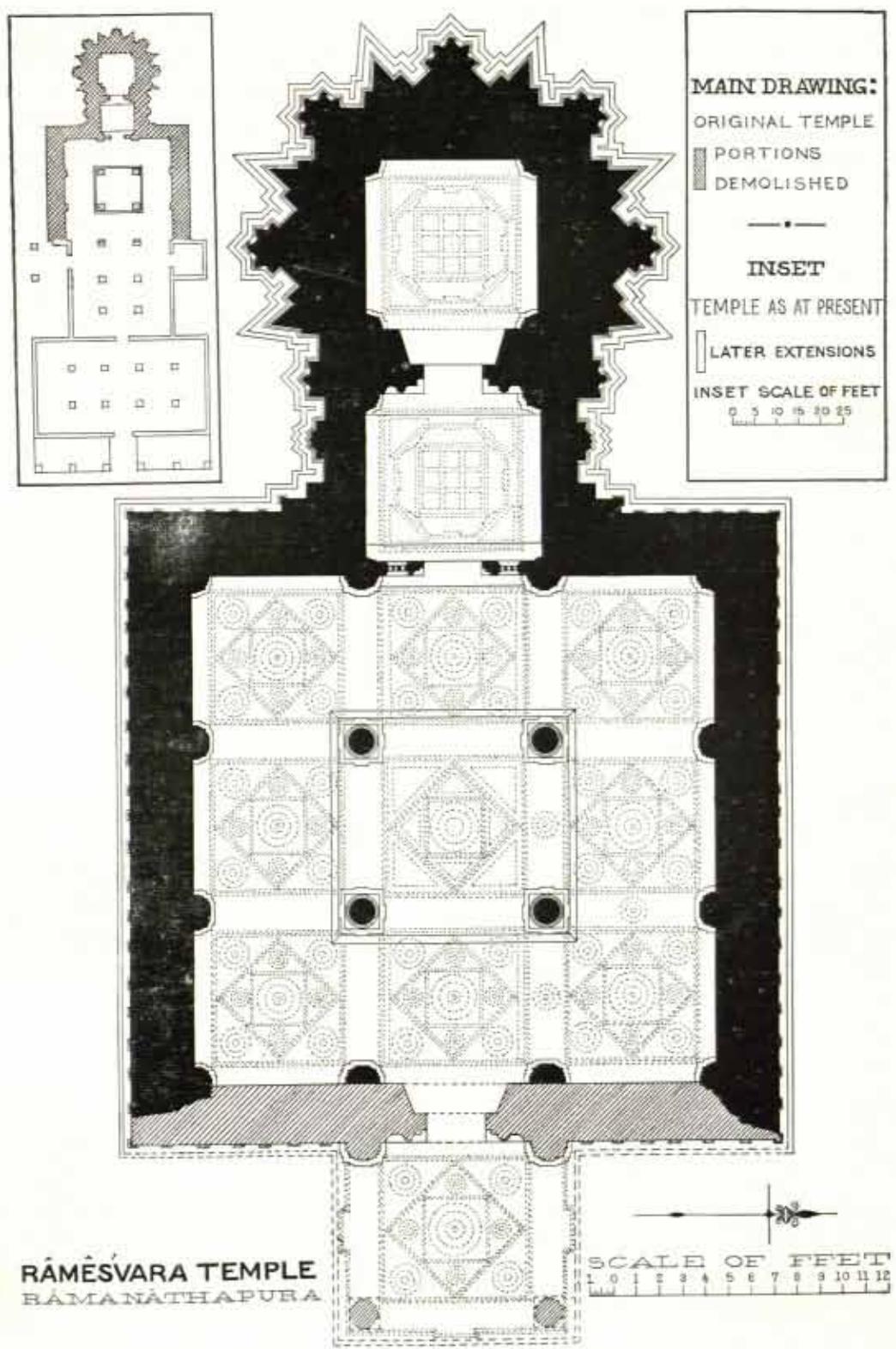
The Rāmēśvara temple (Pl. IV, 2) is the most important structure in Rāmanāthapura. It was evidently an old Hoysala temple to which accretions have been made in the Vijayanagar and Pāllegār periods.

The original temple is a smallish structure completely of soap-stone with a star-shaped garbhagṛīha, a small sukhānāsi, a navarāṅga of nine squares and a porch (Pl. V). The outer walls are ornamented with the usual right-angled pilasters, and deep-cut cornices appear on the basement. On the south and north walls of the navarāṅga are small niches. The tower which is also of soap-stone is broad-based and low. But it is typical of the Hoysala style and bears on its front projection a fine group of Saṭa fighting the lion. Of the original porch, only two cylindrical pillars remain, since the original front walls have been knocked down and an extension is made giving the navarāṅga eighteen squares. The pillars of the original navarāṅga are of the round lathe-turned Hoysala type; and the ceilings are all domed with ordinary lotus designs. The sukhānāsi doorway has perforated jambs, Umā-mahēśvara on the lintel and Gaṇeśa supported by makaras on the top panel. The garbhagṛīha doorway has a Tāṇḍavēśvara group and in the garbhagṛīha on a low pedestal is placed a small natural liṅga of dark trap stone. In the navarāṅga are kept Gaṇapati, Mahiṣāsuramardini, Bhairava, Kēśava and Sūrya. The Bhairava image with its slim body is a beautiful piece of sculpture. There are also kept metallic images of a Tāṇḍavēśvara group and a Sadāśiva group. \*

At a later date a further extension was made and another navarāṅga of nine ankanas added. In the south-west corner is the temple of Mīnākshī with an image of the late Vijayanagar period. The mahādvāra with its high ornamental granite doorway and its tall brick tower and the cloistered prākāra with the rows of liṅga cells at the back, of course, belong to the late Vijayanagar or early Pāllegār times.

In the south-west corner of the temple is a Vēṇugōpāla group, also of the Hoysala period<sup>1</sup>.

1. See *infra*, p. 15.



(P. 10.)



Above the verandah is a very heavy ornamented parapet of brick and mortar of the Pāllegār times with post-Moslem designs and rows of birds, elephants, camels, etc.

The original Hoysaḷa temple is a neat structure, quite intact and deserving of preservation, though it is not ornamental. This **Conservation.** structure as also the prākāra cells above which are inscriptions are completely covered over with a thick coat

of chunām which should be carefully scraped off. The prākāra parapet is cracked in many places and out of plumb in a few. It should be examined by engineers with a view to its fitness to stand. Its heavy cornices appear to be pulling it forward.

The rocks leading to the Gōgarbha from near the Agastyēśvara temple are carved with numerous inscriptions. Of these many are published in the Epigraphia Carnatica or printed in the unpublished Supplement. A few have now been revised and several more collected and published for the first time.

## MALLARAJAPATNA.

### LAKSHMAÑEŚVARA TEMPLE.

On the right bank of the river, opposite to the Rāmēśvara temple of Rāmanāthapur, and inside the area of Mallarājapatna, stands the temple of Lakshmaṇeśvara. Inside a modern prākāra of brick and stone work of the 18th century is a courtyard in the centre of which is an old and dilapidated temple which appears to be a granite version of the Hoysaḷa style of Sōmēśvara's time. But in some respects it appears to be even earlier.

It consists of a garbhagṛīha enshrining a liṅga of dark natural stone, a sukhānāsi and a navaraṅga of nine squares and four pillars having cylindrical shafts and wheel-shaped top mouldings. A small porch in front is borne on two cylindrical granite pillars. The roofs are mostly shallow domes. The basement is peculiarly bereft of the usual five cornices; but the outer wall has the thin pilasters and niches. The eaves have a particularly sharp 'S' form and a curious feature of the temple is that on the outer walls and under the small arches adorning the eaves there are a number of carved panels of sculptures in low relief among which may be mentioned the following :—

Cow and calf; Vēṇugōpāla group; Hanumān presenting Rāma, Sītā and Lakshmaṇa with a bunch of plantains (Pl. IV, 3); Dancing Gaṇapati; Vyāghrapāda; man riding on lion; Kirātārjunīya; man riding on tiger; rishi riding on fish; Sītā sending Lakshmaṇa to rescue Rāma at the hunt of Māyāmṛiga; lady worshipping liṅga; elephant slaying man; monkey fighting cobra; ornamental kīrtimukha design

formed by a pair of yālis and a pair of swans, the latter having heads in two positions; monkey acrobatics; ram fight; liṅga worship; wrestlers and spectators; another ornamental niche with two lions heading each other; dancing groups; four lions revolving with a lion face in the middle; Hanumān meeting Rāma and Lakshmana for the first time.

The temple is a good one deserving of preservation. It is badly overgrown with plants and is leaky. The materials are all there and **Conservation.** the temple will have to be rebuilt from the basement upwards.

To the north of the Āñjanēya shrine on the rocks, are carved in three panels the following in relief:—

- (1) A liṅga with Basava to its right.
- (2) Standing Dēvī—two-handed; right in abhaya and left holding lotus.
- (3) Four-handed Ganapati.

There is a defaced and illegible Nāgari inscription in front of the figures.

The Āñjanēya shrine is of brick and mortar and of recent times. The image is a small relief in potstone and is placed on a pedestal which has on its front face the figures of two devotees with folded hands.

### ARKALGUD.

The three temples at Arkalgūd, namely, those of Lakshmī-Narasimha, Amṛitēśvara and Vīrabhadra, were mentioned in the Annual Report for 1909. They were again inspected in the year 1924 and a descriptive note has appeared in the report of the department for that year. During 1935-36 the temples were again visited and the following further notes have been made:—

The pillars of the navaranga and two of the pillars of the mukhamantapa of the Lakshmī-Narasimha temple are of the simple lathe-turned type.

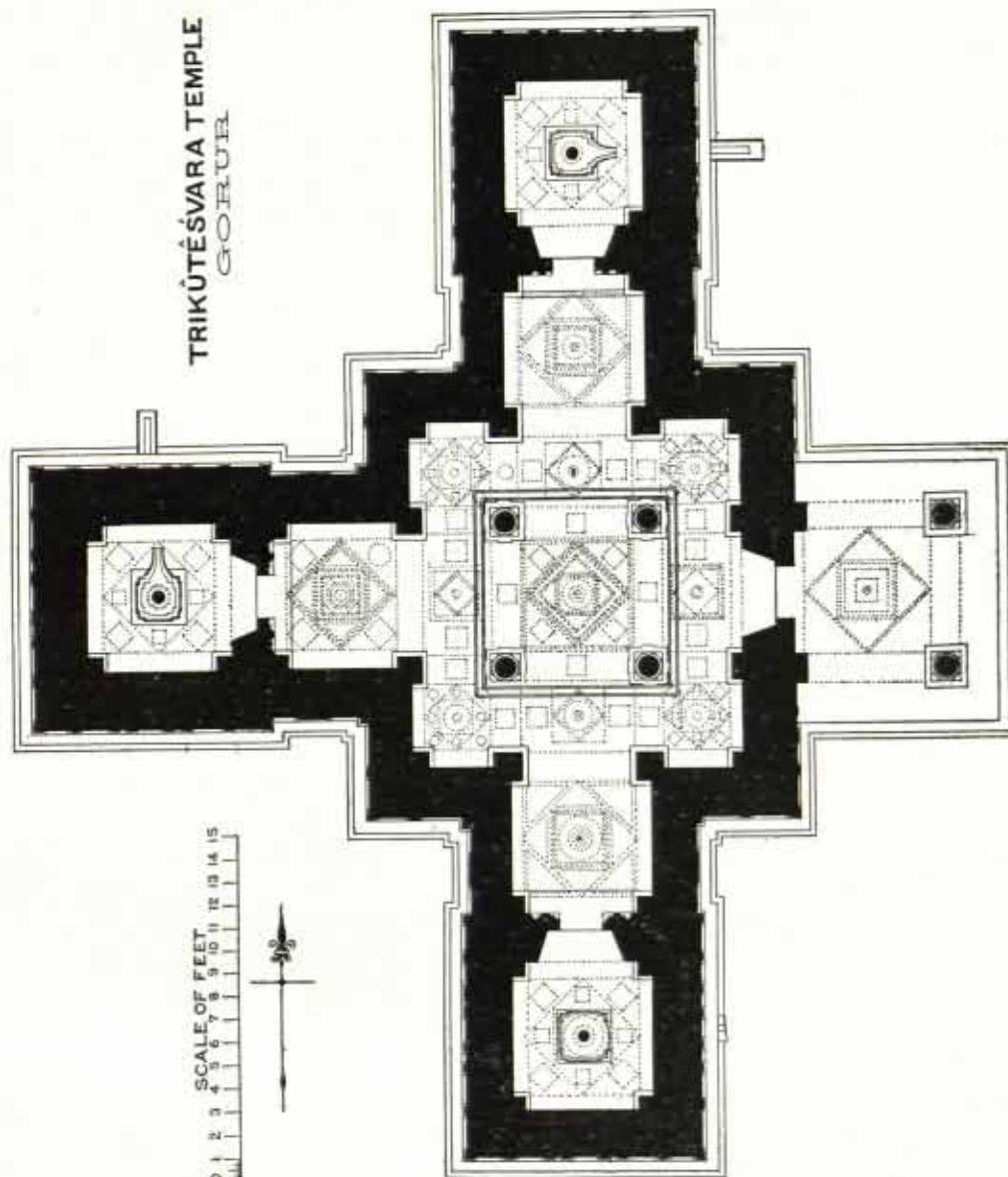
Among the ceilings of this temple a minority only are flat.

It is doubtful if the temple is wholly in the Hoysaḷa style. The tower, and not the temple itself, is after the Doddagaddavallī type, that is, square and pyramidal with dentil cornices—a type which has been incorrectly attributed by some writers to the Kadambas.

While the garbhagṛīha, the sukhānāsi, the navarāṅga and the porch are of the Hoysaḷa period, the mukhamantapa, the mahādvāra and the prākāra appear to be of the Pāllegār period.

The Amṛitēśvara and Lakshmī-Narasimha temples appear to belong to the same period.

The bull in front of the east entrance of the Śiva temple is much damaged.





The image of Virabhadra inside the navaranga is a good specimen of Hoysala sculpture and is about 3½ feet high.

The Virabhadra temple is in a very dilapidated condition.

The original wooden car of the Lakshmi-Narasimha temple was broken about eight years ago. At the request of the people who offered more than Rs. 500, an estimate for about Rs. 1,090 is said to have been sanctioned. It is suggested that the car may be prepared early and the festival revived.

### SAMBHUNATHAPURA.

A note on the temple of Svayambhunāthēśvara has appeared in M. A. R. 1924, pp. 3-4. The temple stands by the side of the Hassan road and about 2 miles to the north of Arkalgūd. It is a Hoysala structure in the Dravidian style of a date not later than 1290 A.D. which is the real date of the inscription in front of it. In the Epigraphia Carnatica, Vol. VII, and also in M. A. R. 1924, the date has been wrongly read.

The temple has a garbhagriha, a sukhanāsi, a navaranga of nine squares and an outer navaranga of nine squares also. Its outer walls have plain octagonal cornices and at the back the usual plain pilasters. The tower is a brick structure of the Pālegār period. The eaves have a sharp 'S' curve and at the back are ornamented with kirtimukha arches. The outer navaranga pillars are round. The inner navaranga pillars are also round with pot—and wheel-shaped mouldings.

The outer navaranga seems to be a later addition of about the 14th century.

### GORUR.

#### TRIKŪTÉŚVARA TEMPLE.

Gorūr is known in the inscriptions as Goravūr and it is stated that its sacred name was Śatarudriyapura and that it was named Vijayādityapura by Vijayāditya-Heggade who got the Trikūṭālingas installed in the Trikūṭēśvara temple in the year Vyaya (1166 A.D.) when Narasimha I Hoysala was ruling.

**General Description.** The structure is a typical Hoysala building with three cells, three open sukhanāsis, a navaranga of nine squares and an open porch of one square. (Pl. VI.) The cornices are deeply cut, but not remarkable. The walls are ornamented with right-angled pilasters bearing bell-shaped mouldings, and there are no sculptures on the walls. The three towers which are intact are square in plan and formed of stepped dentil cornices which are otherwise plain. (Pl. VII, 1.) Their frontal projections

have lost their Saña groups. The two pillars of the porch are cylindrical with wheel mouldings on top; while the four navaraṅga pillars have cubical mouldings with sixteen-fluted shafts and wheel-shaped mouldings on top. The navaraṅga doorway is guarded by two damaged Śaiva dvārapālas and on the lintel panel Tāṇḍavēśvara dances between two makaras.

The ceilings are either flat or shallow carved domes. Those of the front porch and the three sukhānāsīs and the garbhagṛīha have fine designs, as also the central one. In the navaraṅga are kept images of Gaṇapati and Mahiṣāsuramardini and a damaged Sūrya and Saptamātrīka panel. The main garbhagṛīha doorway has Lakṣmī on the lintel. The liṅgas of all the garbhagṛīhas are round-headed and of natural stone.

The temple is a fine one and deserves preservation. It may be protected and entered into class II of the conservation list. Its roof needs immediate repairs, as it is badly damaged. The flooring slabs may be reset.

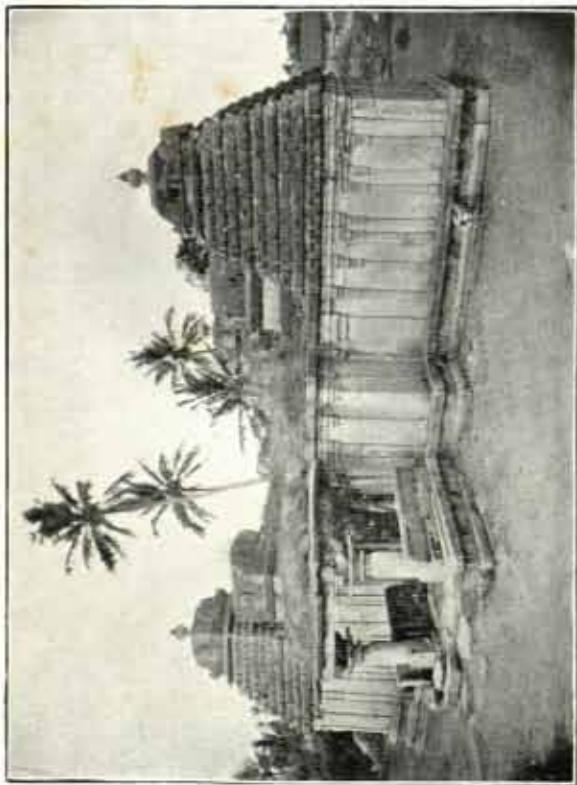
### KAILĀSĒŚVARA TEMPLE.

Close to the Trikūṭēśvara temple on the north-east stands the Kailāsēśvara temple, a single-celled structure built probably in the Pāllegār period out of the materials brought from some ruined Hoysala temple, probably that of Narasinha or Vāsudēva. The navaraṅga pillars, the garbhagṛīha doorway and some of the ceilings are Hoysala and the stones have been built in a confused fashion. In the navaraṅga are kept Umāmahēśvara, Gaṇapati, Pārvatī, Kumārasvāmi and Kēśava some of which are Hoysala pieces. The temple is badly out of repair. It is said that it has Rs. 300 at its credit. The repairs may be undertaken.

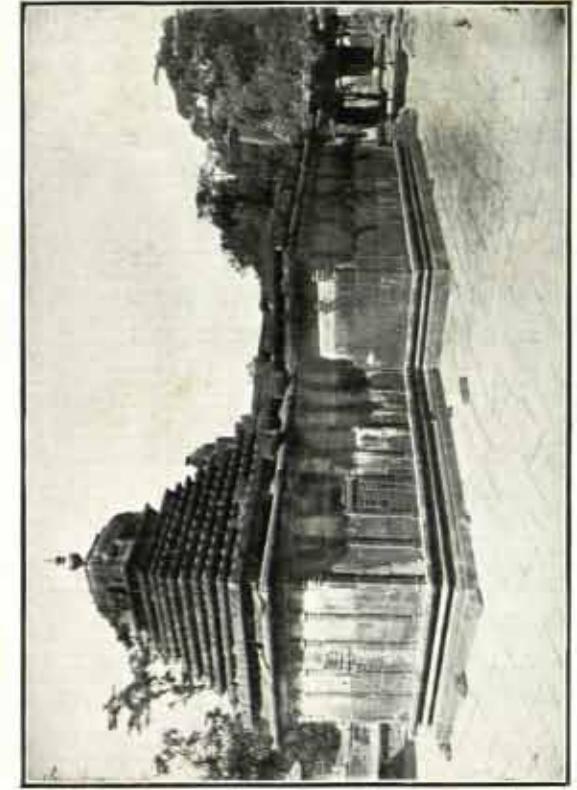
### VĀSUDEVA TEMPLE.

The Vāsudēva temple is a large and popular structure which is mostly of the late Vijayanagar period. The image of Vāsudēva which is covered with a thick coat of wax and whose face is much worn appears to be of Hoysala workmanship though the tōraṇa is plain.

The temple is three-celled; but only the north cell is of soapstone with the Hoysala pilasters on its walls. This part appears to be the only ancient portion of the temple. The rest of the temple appears to have been almost completely reconstructed about the year 1586 A.D. according to an inscription now covering the ceiling of the garbhagṛīha of the Narasimha temple near the river. The original



1. TRIKUTESVARA TEMPLE, GORUR—NORTH-EAST VIEW (p. 13).



2. RAMESVARA TEMPLE, DEVARINDA—SOUTH-WEST VIEW (p. 18).



3. MARKANDESVARA TEMPLE, KHANDYA—ELEPHANT (p. 24).



4. FORT-GATE, MANJABABAD—CEILING (p. 16).



Hoysala temple also was very probably a three-celled structure with right-angled garbhagrihas similar in form to the Trikūṭeśvara temple and probably of the same age. These three old cells perhaps housed the present Vāsudēva image in the main cell, the Yōgānarasimha image of the village in the north cell and the third image was possibly that of Vēnugōpāla. Could it be that the extraneous Vēnugōpāla now worshipped in the south-west shrine of the prākāra of the Rāmēśvara temple at Rāmanāthapura<sup>1</sup> originally belonged to the Vāsudēva temple of Gorūr?

### NARASIMHA TEMPLE.

The Narasimha temple near the river is situated in a beautiful grove but faces west. The temple was built definitely after about 1586 A.D., since an inscription slab of the Vāsudēva temple now covers the ceiling of the garbhagriha of this temple. The image of Yōgā-Narasimha (Pl. II, 3) is a good one of Hoysala workmanship but is covered with a thick coat of wax.

The inscription just mentioned is a new find. That numbered as Hn. 179 in the Epigraphia Carnatica, Vol. V, was revised. It is included in the Hassan District Supplement as No. 192.

**Inscriptions.** Another inscription which is stated to be similar to Hn. 179 and is inscribed on the four pillars of the navaraṅga of the Trikūṭeśvara temple was also revised and some differences in its reading noted.

### HALE-BELUR.

About four miles south-west of Saklēśapur is the village of Hāle-Bēlūr, called in the inscription<sup>2</sup> as Hāruva-Beluhūru. In the village a modern gable-roofed temple of wooden pillars and beams is built enshrining an image of Vāsudēva which originally belonged to a temple of the times of the late Kadambas who were subordinate to the Chālukyas. The doorway of the garbhagriha is of the same period and of potstone and similar to those of the Hoysala period. The image of Vāsudēva (Pl. VIII, 2) is damaged and looks much worn out. It is in a standing posture and holding gadā, śankha, chakra and padma. The tiara over the head reminds us of that over the image of Yōgā-Narasimha in Sāligrāma since the angle of the cone is acute. The floral prabhāvāli does not contain the daśāvatāras carved on it.

To the south-west of the temple is the inscription Manjarābād 18 which refers to the original temple. On the top of the inscription slab (Pl. VIII, 1) is a fine kirtimukha panel with the figure of Kēśava flanked by a two-handed figure to the right standing in *tribhaṅga*, and a cow and its calf to the left.

1. See *supra*, p. 10.

2. Manjarabad 18, Epigraphia Carnatica, Vol. V, Hassan District.

### MALALI.

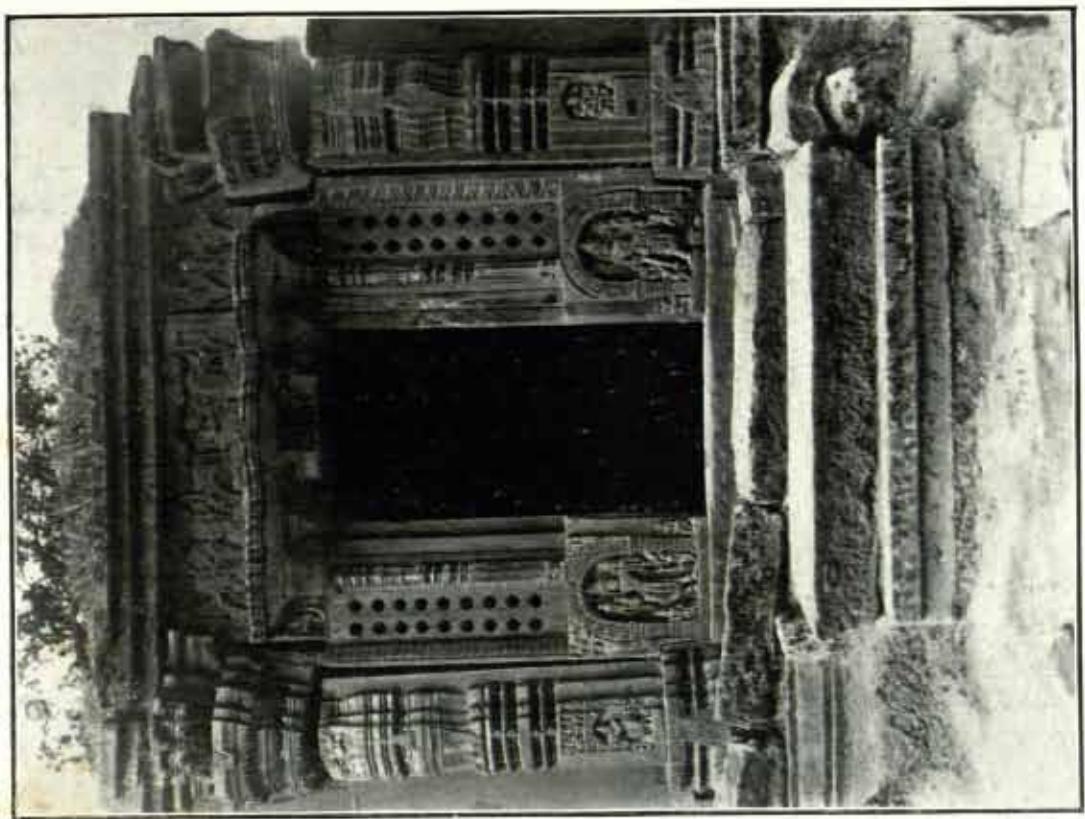
At Maṭali by the side of the waste weir to the north of the village stand two temples of soapstone, one of which is in a bad state of ruin. The larger one, however, is still standing. It is an ornate structure (Pl. VIII, 3) of about the Hoysala period, perhaps of the thirteenth century, and appears to have had a stepped pyramid tower of dentil cornices, which has now almost disappeared. The temple does not appear to have had a *navarāṅga*, since there are no signs of it. Two small elephants lead up to the platform and the *sukhanāsi* doorway with its perforated jambs, *Vaishṇava* *dvārapālas* and eight-pointed star-shaped pilasters. On the pillars and lintel are also carvings of *Vēṇugopāla*, *Kālingamardana*, *Gōvardhanadhāri* and *Ugra-Narasimha*. The *sukhanāsi* has a square domed ceiling. The *garbhagṛīha* doorway has a *Gopālakṛishṇa* lintel. On the *Garuḍa* pedestal inside now stands a small *liṅga* with its own *pīṭha* and in the *garbhagṛīha* are also kept images of *Ganēśa* and *Vāsudēva* which appear to belong to very late Hoysala times. The image of *Vāsudēva* with its broken head appears to be a late Hoysala piece meant more for the *Pañchāyatana* of a Śiva temple than for the main image of a *Vaishṇava* temple.

### MANJARABAD.

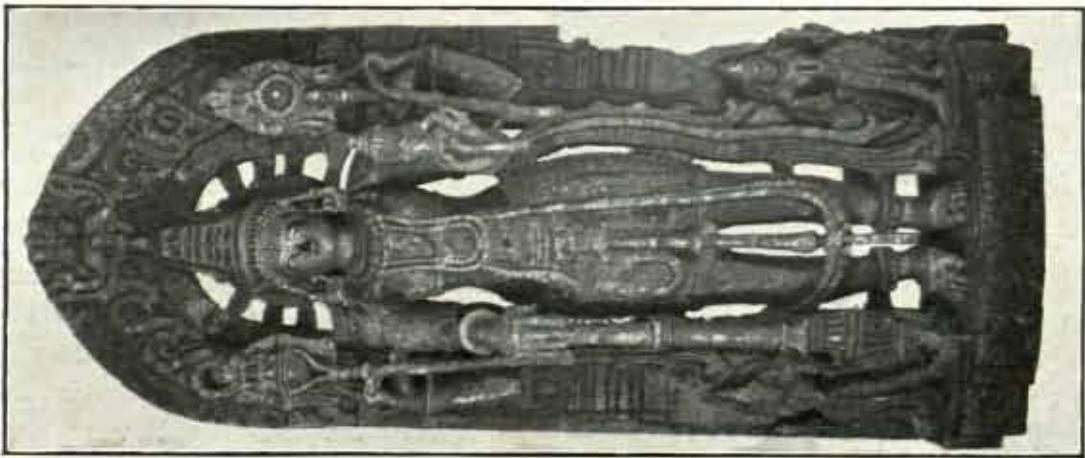
Four miles to the north of Saklēśapur, on a hill commanding the highway leading from Mysore to Mangalore, Tippu built a fortress of a rather fanciful shape which he named *Manjirābād*. It covers the top of a mud and laterite hill, about 200 feet high, and is very small in dimensions, being about 120 yards in diameter. Its gate is guarded by an outer fort line so that it has an outer, a middle and an inner gateways. A steep ascent leads to the outer gate (Pl. XVII, 2) which has a pointed arch and stone jambs bearing ornamental creeper bands growing out of narrow-necked jugs and bands also of tiger stripes.

In the ceiling of this gateway (Pl. VII, 4) is shown the plan of the fortress with its gates and a round battery in the centre. Probably this proposal was not carried out.

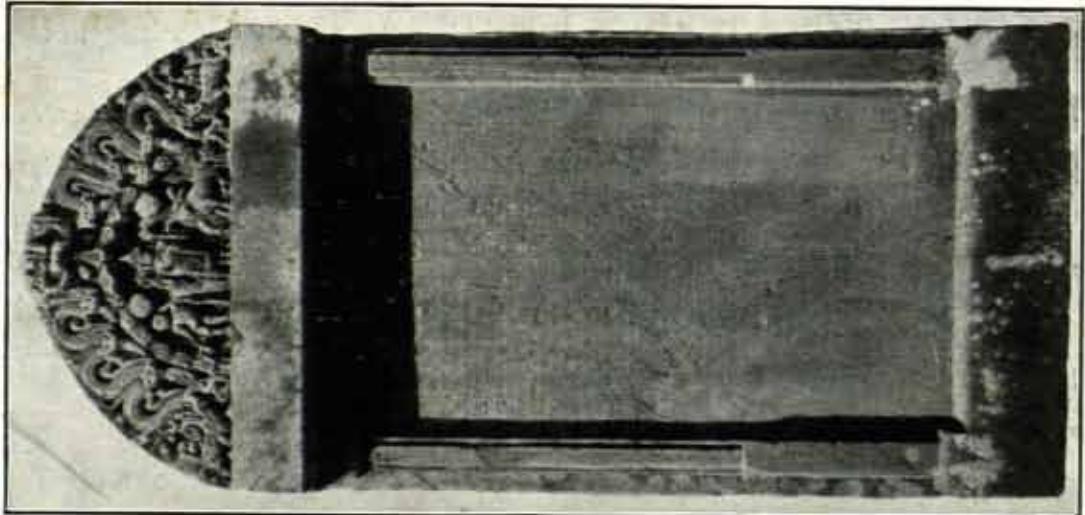
Another foliated gate leads into the fort yard (Pl. IX, 2 and 3) in the centre of which is a cross-shaped tank and two structures of brick and mortar, having steps. In the north-east wall commanding the pathway up the hill are several vaulted guard-rooms equipped with an underground cell and what looks like a latrine. The fort is in the shape of an eight-pointed star (Pl. IX, 1) and the parapet which is thick and about 10 feet wide, is well provided with cannon mouths and musket holes. At the outer corners there are round guard rooms with musket holes. A moat and an outer wall surround the fortifications. The prospect on all sides and, particularly, on the south towards the Kumārasvāmi hills, on the north towards the Bābābūdan,



3. VISHNU TEMPLE, MALLALI—EAST VIEW (p. 16).



2. VASUDEVA TEMPLE, HALEBELLUR—  
VASUDEVA (p. 15).



1. VASUDEVA TEMPLE, HALEBELLUR—  
INSCRIPTION STONE (p. 15).



and on the west where the road to Mangalore winds through the dense vegetation of forests and plantations, is most beautiful. To the north, half a mile away, is a higher peak from which a battery could perhaps easily command this fort. Perhaps the range of cannon in Tipu's days was shorter, or it may even be that the fort was built on a hill where water could be stored.

### ANGADI.

The temple of Vāsantikā is a very modern structure recently repaired by the villagers and has a roof of Mangalore tiles with inner wood work. In the garbhagriha there is a group of colossal Saptamātrikās in stucco consisting of Vaishṇavī-śakti or the so-called Vāsantikā (Pl. X, 2) as the central figure facing east, and to her right Kaumārī with a small image of Shaṇmukha on the pedestal, Brāhmī with three visible heads to further right facing north, and to her left Vārāhī with a cow's head and to further left facing south Māhēśvarī with four hands, the back hands holding triśūla and damaruga. Vaishṇavī holds in her back hands chakra and śankha and has a prabhāvalī with a seven-hooded snake rising up over her head. On the pedestal of each of the goddesses is the head of a rākshasa; on each thigh of each, a cobra. The other three goddesses have two hands only and appear to hold a sword handle in the right hand and a bowl in the left. They wear breast bands, tight fitting bodices and skirt-like lower cloth, large ear-rings and kīrti or crown of the conical type. These figures remind us of similar images at Kōlār and Šeṭṭigere near Bēlūr and appear to belong to Dravidian workmanship. They are probably of about 1000 A. D., though not of high sculptural beauty. The sanctum walls have been more recently painted as also the west wall of the anti-chamber with the Śaiva dvārapālas. It is said that the goddess declares oracles to one of the local devotees. There is no vestige of a stone building near this temple. Its present dīpastambha pillar evidently belongs to the Kēśava temple.

The identification of Vāsantikā with Vaishṇavī Śakti is noteworthy in view of the widespread belief that this patron-deity of the early Hoysalas was a Jain goddess.

The tōraṇa of Nēminātha is well ornamented and resembles that of Ādinātha at Bastihalli near Halēbid. Behind the two beautiful **Bastis.** chāmara bearers, it has the images of the eight Dikpālas.

The pillars of the shrine to the east are of granite with cylindrical shafts and hemispherical mouldings. The Yaksha and Yakshī (Pl. X, 3 and 4) standing in the sukhānāsi are beautiful. The Yakshī holds in her right hand a bunch of flowers, while her left rests on the head of a boy. In the sanctum there are three standing figures. The west shrine has been repaired recently and is now out of danger. The repairs to the east shrine should be taken up immediately.

### DEVAVRINDA.

#### RĀMĒŚVARA TEMPLE.

Dēvavrinda is an important local place of pilgrimage in the south-west corner of the Mülgere Taluk, close to the Ghāts, and belongs to the Gonibidū hobli. It appears to have been a place important for the worship of Lakshmī as early as the Gaṅga days.

It has a well-known temple of Rāmēśvara (Pl. VII, 2) whose mahādvāra, prākāra, etc., appear to belong to the Vijayanagar period. The main temple, however, appears to date from the late Hoysala times. It is a granite structure with a garbhagṛīha, a sukhānāsi and an inner navaraṅga with pilasters on the outer walls and a square stepped pyramid tower of dentil cornices, all of which belong to the late Hoysala times. The mukhamāṇṭapa is now enclosed and the cubical mouldings of the pillars are all ornamented with figure sculptures which appear to belong to the Vijayanagar period. The outer walls have shallow niches also in addition to the pilasters. But for the stepped pyramid tower, the temple has little to distinguish it from the early Vijayanagar structures. The mukhamāṇṭapa is now approached by a flight of steps which is supported by two yālis. Among the pillar sculptures are found indecent figures, Kṛishṇa and the Yamalārjuna tree, Śiva as Nandivāhana, Kapila-ṛishi, etc. The canopies over several of the figures in the mukhamāṇṭapa have chain ornamentation which was very prevalent in the 14th century. In the prākāra are the shrines of Kēśava—a late Hoysala image—Vīrabhadra, Āñjanēya, a small Vijayanagar period image, and Dēvī. The Vīrabhadra shrine has also a stepped pyramid tower. The Dēvī image (Pl. X, 1) is a good piece of work with a well ornamented crown and a breast band. It has two hands, one of which holds a lotus bud and wears a *sari* tied up in the middle Vijayanagar fashion.

The prākāra of the temple is greatly damaged, the major part having disappeared. It is worth while to repair the temple properly, since it appears to be important from the Muzrai point of view.

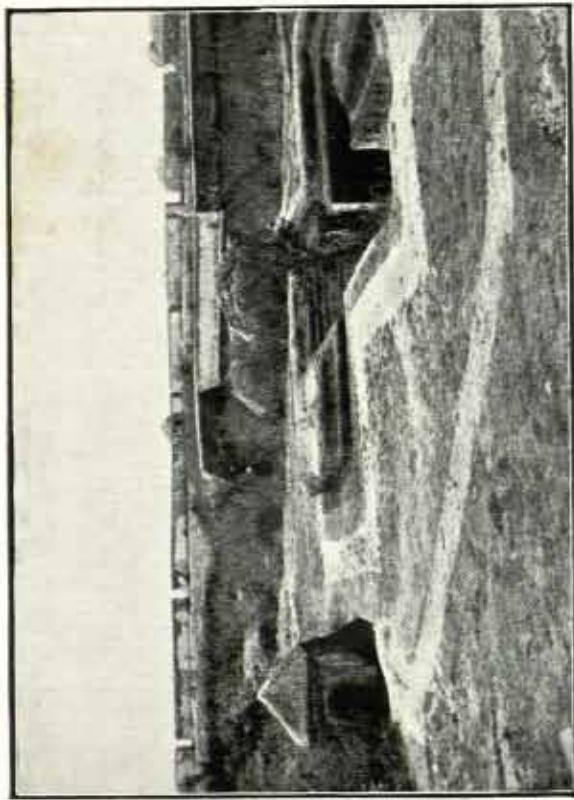
### BELUR.

The renovation work at Bēlūr is in good progress. The kalyāṇamāṇṭapa and the Nāganāyakana-māṇṭapa which were dilapidated were removed, so that a good view of the Chennakēśava temple is obtained from the south-east (see *frontispiece*).

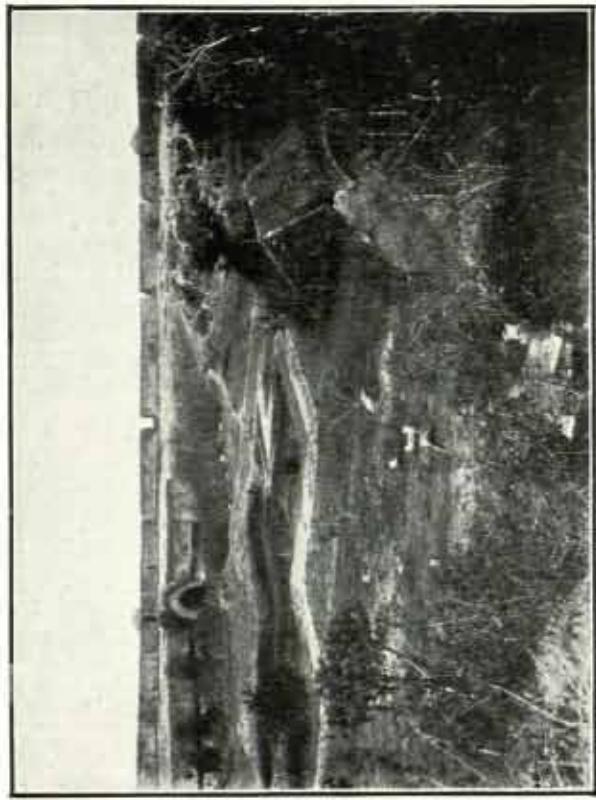
Some new inscriptions have been discovered, and copied.

### SETTIGERE.

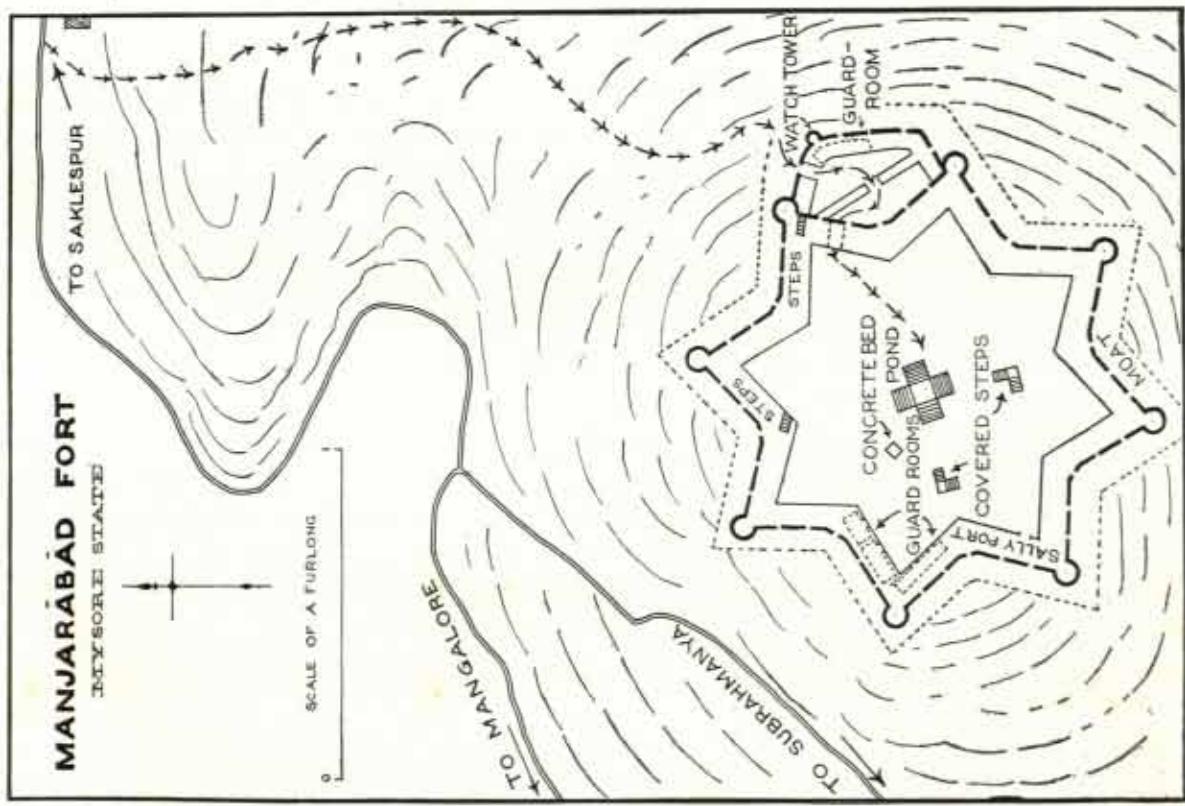
About four miles north of Bēlūr is the village of Śettigere with two temples situated a little south of the tank by the road side. The bigger building facing east



2. FORT YARD, MANJARABAD—VIEW FROM EAST (p. 16).



3. FORT YARD, MANJARABAD—VIEW FROM WEST (p. 16).



1. (P. 16).



has the stucco image of Durgā called Dēvīramma, which, in certain respects, resembles the Māhēśvarī of the Saptamātrikā group at Aṅgaḍi, though the *tiara* and the folds of the *sari* are different here. The occurrence, however, of the parrot motif on the prabhāvali as also the yālis is suggestive of the probability that the image might be as old as the parapet of the Subrahmanyēśvara temple in Rāmanāthapurā which has an inscription of the 17th century. Perhaps stucco images were made even during this late period. The only inscription found in this village is on the lamp pillar, perhaps of the utsavamūrti, inside the village and is dated in Sādhāraṇa corresponding to about 1611 A. D. The goddess sits in sukhāsana holding in her four hands the handle of a sword, triśūla, drum and bowl. There is no figure on the pedestal to indicate what type of Śaktī the image is. The eyes are large, the eyebrows conventional, the nose is aquiline and the face wanting in beauty.

A little to the north-east of the Dēvīramma temple is another smaller structure enshrining in its garbhagṛīha a small stone image of Mahishāsuramardini.

Both the shrines are architecturally insignificant.

### KARAGADA.

Further north, about two miles from Śettigere, is the village of Karagada in which is situated a modern building enshrining Āñjanēya, a relief figure of the Vijayanagar period. In the front aṅkāṇa are kept two inscription slabs and some

**Inscriptions.** Nāga stones. One of the inscriptions relates to Mārasinga, the Gaṅga king, and his battle with Rājāditya who besieged Uchchangi in Śaka 893. The inscription has

been included in the unpublished Hassan Supplement as No. B1. 308. The top panel contains, in relief, the figure of a tame and caparisoned elephant standing to left before a conch. Below the panel are other relief figures of a crescent, sun and goad. On the other inscription slab below the sun and moon is a panel with a Śrī-Vaishnava tripuṇḍra supported by śankha and chakra. Below the panel there appears to have been an inscription which is now completely effaced.

**Images.** Two mutilated images, one of a Śaivaite dvārapāla and the other of Sūrya, are standing close by the Āñjanēya temple and on either side of what is called the Bhūtadaguḍi. They prove the existence of a Hoysala Śiva temple in the village.

### MARALE.

Marale is a village about nine miles to the south-east of Chikmagalūr. It has an old tank on the north-west side, of which on a high ground and in a commanding position stand two temples side by side. The larger or northern one is dedicated to

Kēśava and was, according to epigraphical records, constructed by Rāyaṇa-Daṇḍanātha in 1130 A. D. and visited and endowed with lands, etc., by Vishṇuvardhana Hoysala. The southern and slightly smaller temple is dedicated to Siddhēśvara according to the inscription No. 141, Chikmagalur Taluk, though in the inscription No. 140 the original name of the linga appears to have been Kali-dēva. This temple is also said to have originally been constructed, possibly about the same time, by Rāyapadaṇḍanātha in the reign of Narasimha I Ballāla. Both the structures are of soap stone and are well ornamented, though the temple of Kēśava is the larger and better executed of the two. In their general appearance they remind us of the twin temples at Mosale to the south of Hāssan.

### KĒŚAVA TEMPLE.

The Kēśava temple has a garbhagriha, a closed sukhānāsi, a navaraṅga of nine squares and a porch of one square. (Pl. XI). The basement is on the outside cut up horizontally into four cornices without ornamental designs (Pl. XII, 1). One of these bears the dentil mouldings meant for the makara faces and the cross designs. The navaraṅga and also the garbhagriha are square in form with projecting centres on the outer sides. The upper portions of the walls are ornamented with a number of ornamental turrets, some being of the stepped pyramid kind with dentil cornices, borne on pilasters of the indented square pattern. The others are of the multi-turreted type borne on tall double pilasters. Some of these have exquisite designs. Those on the north and south sides have standing groups of Vishṇu (gadā, chakra, śankha, padma) and Kēśava. Their flanking turrets are surrounded by beautiful serpentine bands. The three niches on the outside of the garbhagriha are specially beautiful, the one on the south being perhaps the best. It has a row of lions on the basement, floral reliefs in imitation of perforation on the sides and beaded work hanging from the eaves. Under the north niche is a well carved sōma-sūtra ornamented with makaras. The double eaves have beaded hangings and the old parapet is missing. The present tower is one of brick and mortar constructed in the last century.

The porch is entered between two elephants bearing ornamental trappings including head bands, chains, jingled necklaces, bells and anklets, and offering lotus flowers with their trunks. The two pillars of the porch are of the thirty-two fluted Hoysala type with all the classical mouldings of the disc, the bell, the pot, the wheel, etc. The low stone benches on either side of the porch and their railings have now disappeared. The porch ceiling is a flat one with nine squares, the central one bearing a Lakshminārāyaṇa group with the guardians of the points around. On the beams below it are the twenty-four forms of Vishṇu, etc., and on the corner stories further down are carved groups of dancers. The navaraṅga doorway which



1. RAMESVARA TEMPLE,  
DEVAVRINDA—DEVI (p. 18).



2. VASANTIKA TEMPLE, ANGADI—VASANTIKA  
(p. 17).



3. BASTI, ANGADI—YAKSHA (p. 17).



4. BASTI, ANGADI—YAKSHI (p. 17).



is comparatively plain has, above the lintel, a panel with Lakshminārāyaṇa flanked by elephants and supported by two images of Vishṇu seated in padmāsana.

The navaraṅga has four fine round pillars bearing beaded work. Above their umbrella mouldings which have flying Yakshas there were formerly bracket images four for each, *i. e.*, sixteen in all. Out of this number five only now remain. They are finely shaped and beautiful with well designed creeper tōraṇas. Probably they come from the same sculptors as carved the bracket images at Bēlūr. Those that now remain are:—

*South-East Pillar.*—

- (1) Lady with parrot—damaged.
- (2) Boy dancing while playing on flute; hands broken.

*North-West Pillar.*—

- (3) Abhinaya or gesture. The lady stands finely poised in *tribhaṅga*. Her face is beautifully moulded, but her expressive hands are broken.

*North-East Pillar.*—

- (4) The Dance. Both hands and one foot of the lady are missing.
- (5) The Dance begins. The lady has commenced to beat time with her left toe which is slightly raised.

The ceilings are all flat and divided into several panels each. They generally bear reliefo flowers with a Dikpāla in the centre. The central ceiling only has a Lakshminārāyaṇa group in the centre, surrounded by the Dikpālas, each group being placed in a circle. On the corner stones are sculptured groups of male and female dancers with accompaniments. In the upper band are carved the twenty-four forms of Vishṇu.

The sukhānāsi doorway which is covered over with a coat of lime-wash has a Lakshmī-Nārāyaṇa group in the centre between two makaras and two Śakti goddesses. On the jambs are carved two fine dvārapālas (slightly mutilated). The sukhānāsi ceiling is elegantly designed with a pendent circle in which is carved a very fine Lakshminārāyaṇa group. Above the garbhagṛīha doorway between Nārāyaṇa and Kēśava is an Ugranarasimha group with Garuḍa and Prahlāda. Inside the garbhagṛīha under a flat ceiling finely ornamented with a padma surrounded by knobbed bands is a pedestal bearing a fine image of kneeling Garuḍa with his wings opened, his fangs showing and his hands joined in reverence under a serpentine canopy. On the pedestal stands a well carved image of Kēśava (Pl. XII, 2) of about six feet in height in all excluding the pedestal. Its nose and chin are slightly damaged and mar the beauty of its face. The latter with its chubby cheeks is more like Vijayanārāyaṇa of Bēlūr than Kappe-Chennigarāya. The emblems, however, are finely designed and deeply carved as also the two-handed goddesses. Bhū holds pāśa and kalaśa while Śrī holds kalaśa and padma. The tōraṇa is finely

designed and around its serpentine band, etc., are the ten avatāras of Vishṇu in good relief. As usual the fish and tortoise are in their natural form; Buddha is seated in yōgāsana; but Kalki appears sword in hand, riding on a spirited horse.

The temple is intact. The whitewash in the interior, particularly that covering the sculptures, should be carefully scraped off by skilled hands. The porch in the north-east corner has been provided with props.

### SIDDHESVARA TEMPLE.

The Siddhēśvara temple is in general plan and design similar to the Kēśava temple, being square in form (Pl. XIII). It is slightly smaller and has more of figure sculptures. Its basement is similar, though the turrets of its niches have other and perhaps slightly inferior designs. The figure sculptures on the walls are standing from near the porch and running clockwise:

*East Wall—right side.*—Vidyā-Gaṇapati; Śrī-Rāma with four hands, an ugly and extraneous piece, perhaps introduced in the late Vijayanagar times.

*South Wall.*—Mahiṣāsuramardini; Sarasvatī dancing with accompaniments; (a vīralgal of 1110 A. D. has been introduced into the wall); Viśabhadra dancing, bearded Brahma; Rati and Manmatha; Sūrya (8 horses instead of 7 on the pedestal) with a goddess; Bhīravī; Bhairava;

*West Wall.*—Shaṇmukha on peacock, Tāṇḍavēśvara, Pārvatī (rosary, trident, mirror and fruit);

*North Wall.*—Brahma, Ugranarasimha, Dharanī-Varāha group; Pārvatī; Tāṇḍavēśvara; Vishṇu (unfinished), Trivikrama (with the right leg broken); Trivikrama (gadā, chakra, śankha and padma); Bali and Vāmana, Gajāsuramardana; Gajēndramōksha; Vishṇu (broken); Kēśava (padma, śankha, chakra and gadā).

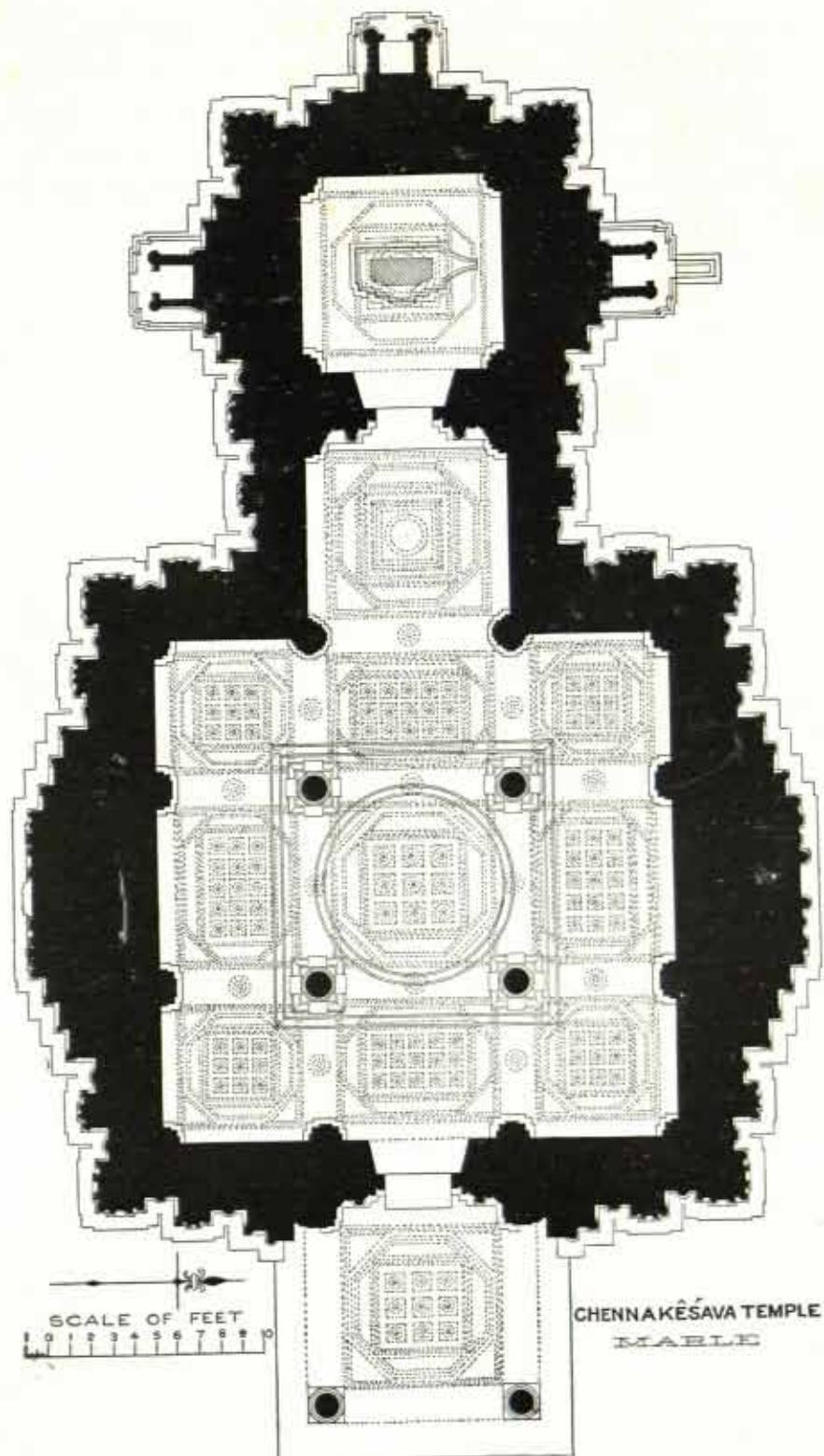
*East Wall—left side.*—Bhairava and Bhīravī.

The eaves, parapet, etc., are similar to those of the Kēśava temple; but the modern brick tower has been given a very inelegant shape which is out of harmony with the surroundings.

The porch is similar to that of the other temple with Umāmahēśvara flanked by Gaṇeśa and Sarasvatī on the lintel and Tāṇḍavēśvara surrounded by Dikpālas in the ceiling.

The navaraṅga pillars are less ornamental than those in the Kēśava temple; and each ceiling except the central one is flat and bears a Dikpāla surrounded by eight flowers on a flat slab. The central ceiling is, however, a fine one. The pillars have no bracket images. On the beams and corner stones appear three rows of sculptures:—

*Bottom: East*—a dancer dancing with drummers and musicians accompanying; one of the dancers has her cloth pulled off by a monkey;



(P. 20).

*Mysore Archaeological Survey.]*



*South*—(1) the Dēvas and Asuras churn the milky ocean ;  
 (2) a king and queen, Emperor Narasimha and his queen perhaps, hold durbar, while wrestlers wrestle and women exhibit acrobatics ;

*West*—a man and a woman dancing with accompaniments.

*North*—(1) Umāmahēśvara group ;  
 (2) a pot-bellied Yaksha dancing with accompaniments ;  
 (3) the story of Śiva as Kirāta fighting Arjuna.

*Second band* : *East*—Dancing group.

*South-East*—Dancing Gaṇēśa with accompaniments.

*South*—Drummers and musicians.

*South-West*—Goddess dancing.

*West*— do

*North-West*—Śiva holding court.

*North*—Goddess dancing.

*North-East*—Śiva's attendants like Virabhadra, etc.

*Top band* : Twelve goddesses resembling the Saptamātrikās.

*Ceiling slab*—On this are nine circular panels with the Dikpālas around and Tāṇḍavēśvara in the centre.

The sukhānāsi is open and now contains an image of Vidyā-Gaṇapati, etc. The sukhānāsi ceiling has Tāṇḍavēśvara surrounded by padmas. The garbhagriha doorway has on the top panel Lakshmī seated between elephants. The garbhagriha ceiling is a shallow dome. The Siddhēśvara liṅga appears to be a much worn natural stone.

The temple is not kept so clean as the other one. Its flooring slabs have been lost and the ceiling appears to be leaking. It deserves these small repairs.

An inscription was found below the figure of Sarasvatī on the south outer wall of the navaraṅga. It mentions a certain Kullayya.

#### MINOR TEMPLES.

The Kamaṭhēśvara and Bhairava shrines are ruined structures to the north of the village. They are architecturally unimportant with plain square pillars and brick towers plastered over. Inside the navaraṅga of the Kamaṭhēśvara shrine are kept the images of a bull, Vishṇu, Gaṇapati, Durgā and Sūrya. The Bhairava image in the dilapidated Bhairava temple is ugly and supported by independent images of rude goblins on either side.

There are three vīragals and an uyyāle-kamba in front of the Bhairava temple. Another vīragal stands a little to the south of the Kamaṭhēśvara shrine, while to the west stand two māstikals, one of them showing in relief three hands.

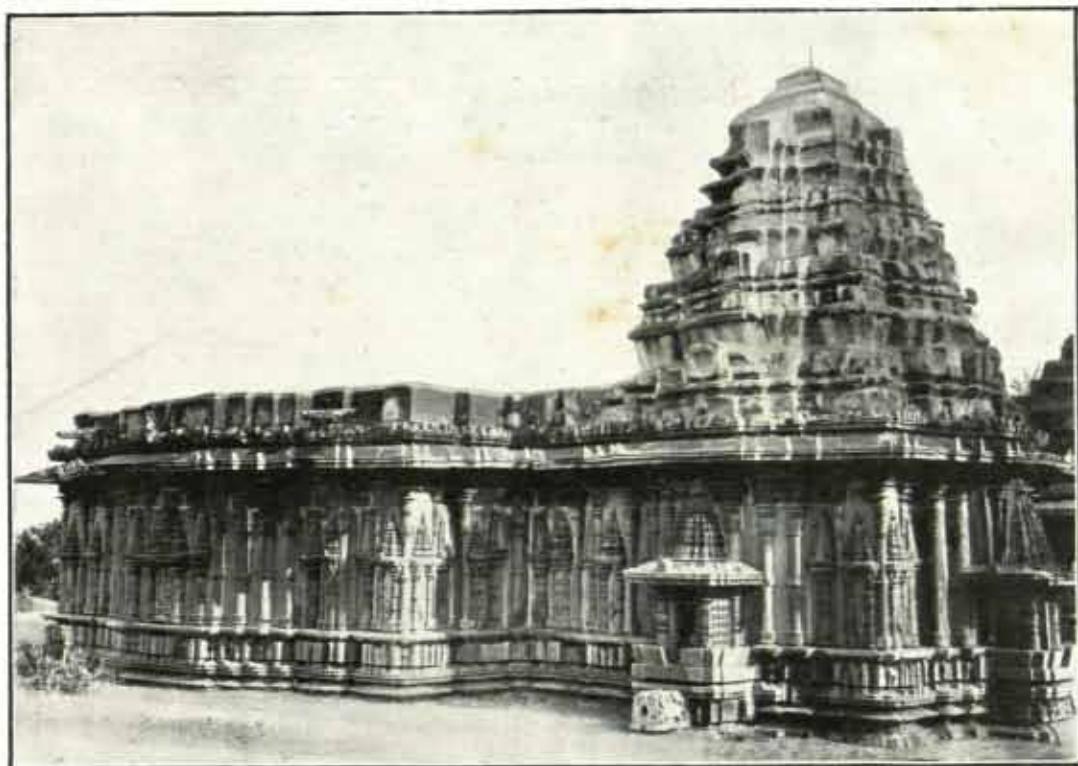
The Kālammā temple which is in the heart of the village is a structure of the Pālegār times and unimportant architecturally. The wooden car is dilapidated and the car festival has, therefore, been suspended since over twenty years.

### KHANDYA.

Khāṇḍya is a little village on the right bank of the Bhadrā about two miles to the north of Sangamēśvarpet which is about six miles east of Bāleḥonnūr. It has been described in brief in the M. A. R. 1929, p. 7.

According to the inscriptions, which are four in this place, there existed in the days of Viraballāla II, three temples, *viz.*, Mārkaṇḍēśvara, Janārdana and Biredēva. The last of these is said to exist in the forest on the other side of the river. Of the first two the only portions that can be ascribed to the Hoysala or any earlier period are the two elephants, one of which has been illustrated in Pl. VII, 3 in front of the Mārkaṇḍēśvara temple and the Janārdana image and a few pieces of soapstone beams, etc., which are now lying behind the Janārdana temple. The rest of the Mārkaṇḍēśvara temple appears clearly to be a simple but homogeneous structure of the Malnād or Keladi type belonging to the 16th century A. D. It consists of a garbhagṛīha enshrining an old and worn out liṅga, and having a padma ceiling, of a sukhānāsi with a pradakshinā as at Śringeri, Banavāsi and elsewhere, a navarāṅga with four granite pillars of cubical mouldings, octagonal shafts and wheel-shaped tops, and a porch flanked by stone benches provided with round-topped railings. On the navarāṅga pillars are carved Virabhadra, Bhairava, Garuda, Hanumān, etc. A common ornamental design is the wheel with curved spokes or padma peculiarly arranged and so prominent at Keladi (M. A. R. 1932, pl. XIV, 1). There can be little doubt that the present temple was constructed in the late Vijayanagar period by either Venkaṭapa-nāyaka of Bēlūr or his contemporary of Ikkēri. Temples of a similar type are found at Kalasa and elsewhere. The steps leading to the porch and the elephants guarding them are good pieces of Hoysala work.

The Janārdana temple with its garbhagṛīha, sukhānāsi and long navarāṅga is also a structure of about the Vijayanagar period. The Janārdana image, however, though much mutilated and broken into pieces, is an interesting one. It is really not Janārdana at all; but Venkaṭēśa of the old type seen at Talkād and on the west wall of Binnamaṅgala. It is a standing figure with long conical kīrīṭa, the jāṭā falling behind the neck, no phālāksha, a prayōga-chakra in the right back hand and a śankha held between two fingers of the left hand, the left forearm looking as if in katihasta. The right forearm is unfortunately broken, but appears to have been in the dāna-mudrā with the fingers somewhat drawn up. The image may well be attributed to the Chōla period or about the 11th century A. D.



1. CHENNAKESAVA TEMPLE, MARLE—NORTH-WEST VIEW (p. 20).



2. CHENNAKESAVA TEMPLE, MARLE—  
CHENNAKESAVA (p. 21).



3. GOPALA KRISHNA TEMPLE, AGUMBE—  
VENUGOPALA (p. 37).



Around its legs is a stone box and tradition says that it was the sacred box of Agastya from a sāligrāma in which 'Janārdana' manifested himself while the sage was taking a bath in the Bhadrā. The mahādvāra and the prākāra walls are also of the late Vijayanagar period.

The temples were repaired about five years ago at a cost of about Rs. 5,000.

**Conservation.** Both the temples are now in a sound condition except for the dilapidated prākāra wall. The Bhaṭṭar complains

that his very low emoluments have compelled him to think of voluntary retirement. Since such an event would lead to the neglect of the temple, it may be recommended that the emoluments may be increased, worship being revived in all the four temples in the neighbourhood.

The image of Yōgānarasimha near the river (4 feet high with the Garuḍa pedestal) is a piece of Hoysala workmanship slightly damaged. Nothing of the old temple remains except a large number of worked stones which are lying about and the basement of the old temple. The image is now absolutely in the open air and is at the mercy of any vandal who would mutilate it. It may be removed to the navaraṅga of the Janārdana temple and installed there facing south so that it may be worshipped along with Janārdana. Otherwise it may be removed to a museum.

### BALEHONNUR.

From the bridge at Bālehonnūr a grand view of the Bhadrā river is obtained (Pl. XIV, 1).

### BALEHALLI.

#### VIRABHADRA TEMPLE.

The temple of Vīrabhadra in the village of Bālehalli is a granite structure with a garbhagṛīha, a sukhanāsi, a navaraṅga and a porch. The last, according to the inscription of a pavement stone slab, was constructed in Ś 1454 i.e., 1532 A.D. Inside the garbhagṛīha is an image of Vīrabhadra mentioned in an inscription dated Śaka 1290 (see M. A. R. 1932, Inscription No. 44). The pillars in the navaraṅga are thick and square with the figures of Basava, etc., in relief on their cubical mouldings. The tower over the garbhagṛīha is a stepped pyramid as that of the Mārkaṇḍēśvara temple at Khāndya. The *kaisāle* around has old wooden pillars in imitation of the stone ones of the period. The temple is architecturally unimportant.

### SRINGERI.

#### VIDYĀŚĀNKARA TEMPLE.

The Vidyāśāṅkara temple is doubtless the finest architectural structure in Śringeri and one of the best in the Mysore State. It

**History.** appears to have been constructed to commemorate Vidyāśāṅkarasvāmi who has been identified by

Mr. R. Narasimhachar with Vidyātīrthasvāmi, the famous guru who was living at the time of Bukka's visit to the place in 1356 A. D. and probably died very soon after. Thus the temple may be ascribed to the date circa 1357 or 1358 A. D.

Its situation is one of the most picturesque in the whole state, comparable in some respects with the position of the Taj at Agra. The

**Situation.** Tungā rushing down from the hills makes a loop here flowing first towards the west, then towards the north

and then turning east. Just where the last turn is taken its left bank is steep and high; and on this ground within 50 yards of the river this beautiful temple has been built facing east and thus parallel to the river. A very fine view is obtained from the opposite bank<sup>1</sup>.

A general glance at the temple gives the impression that it is somewhat like the famous Hoysala monuments. It is built on a platform,

**General Description.** about 4 feet high. The upper portion of its walls has rows of turrets under which stand large sculptured images.

Above a set of double eaves rises a tower whose general look is like a stepped pyramid. The temple is built entirely of granite of which there appears to be a quarry near Śringēri.

The plan of the temple is extraordinarily interesting and peculiar<sup>2</sup>. Two semi-circles or *apses* form its eastern and western ends; and they are connected by an oblong block so that the whole shape is roughly that of two semi-circles connected by a square.

The building has a garbhagṛīha, a wide sukhanāsi with which is connected a semi-circular pradakṣinā, and a navarāṅga with a large central square. It reminds us of the Buddhist chaityas, the Vishṇu temple at Aihole and perhaps of the palaces of the Achemenian emperors. But there is little doubt that the architect has taken his cue from the round-backed Hoysala temples with numerous importations from the Chōla temples of South India. The result is an attractive and highly interesting composition in which are mixed up several features of the Chālukyan and the Dravidian styles. These details will be noticed later on.

The platform which follows the contour of the main temple is a strongly built structure with a number of cornices one of which bears

**Platform.** small kīrtimukhas on its dentil projections. Since the temple has six doorways, the platform has six sets of

steps, each of which is flanked by a pair of elephants, each animal holding a large fan-like floral design. The animals have no individuality and are not comparable to Hoysala elephants in similar positions.

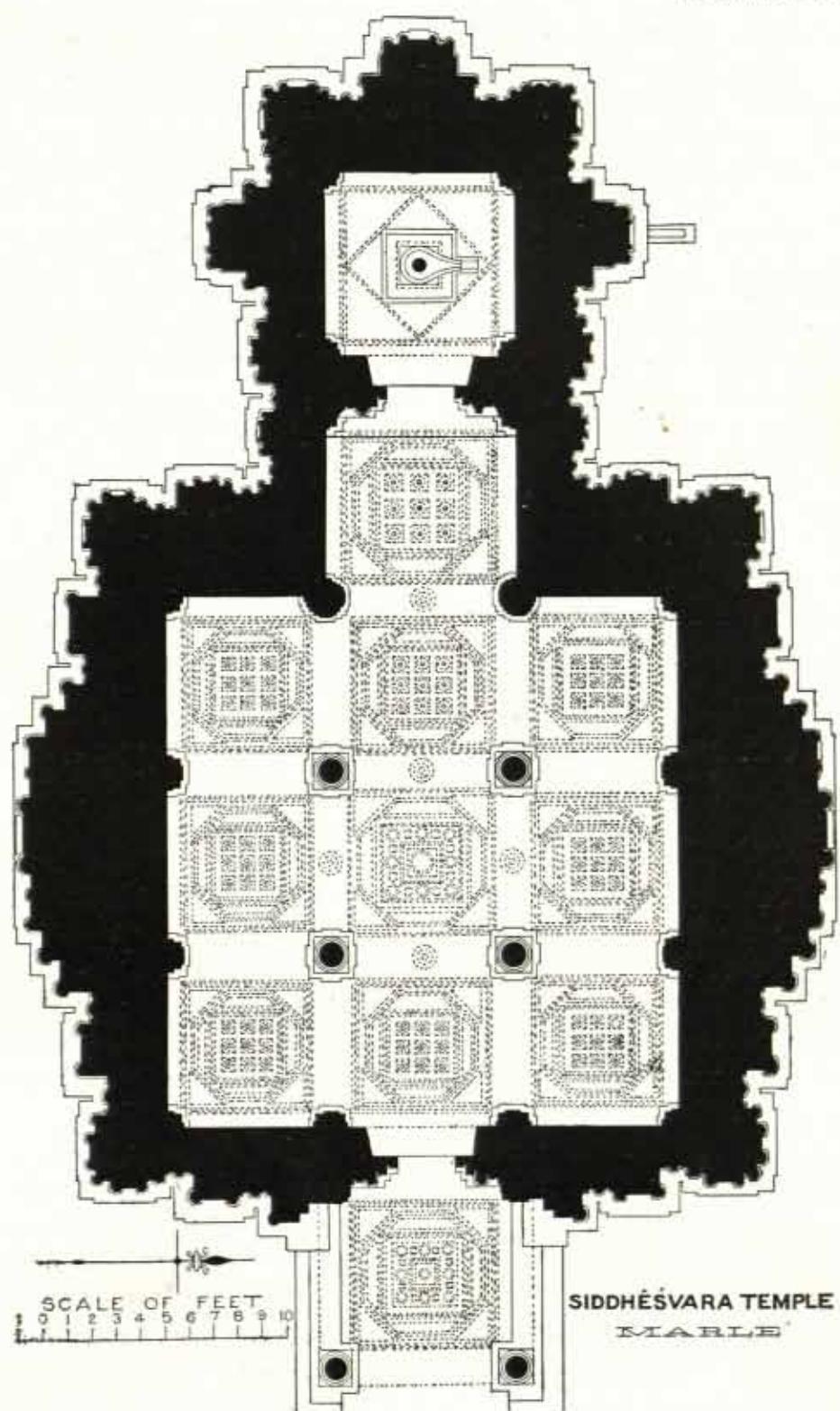
The temple is raised upon a basement, more than 5 feet in height, which

**Basement.** with another set of cornices, reaches up to a height of about 8 feet. This portion has nearly half a dozen

1. See M. A. R. 1931, Plate VII, 1.

2. Ibid 1916, Plate VI.

PLATE XIII.



*Mysore Archaeological Survey.]*



cornices and about five sculptured bands making in all nine noticeable rows. The bands and cornices offer a pleasing contrast of light and shade, which is in imitation of similar Hoysala work.

**First band—Horse frieze.**—At the bottom comes a row of horses with accoutrements and their riders sometimes leading them. Though these animals are often similar, a few of them are in highly spirited postures and have individualities of their own:

**Bands.** for example, a horse tearing the ground with its hoof—north-side middle. Occasionally we get other animals like hooded cobras with or without charmers, camels, tigers, lions, a herd of deer (north-west corner), etc., while the corners generally have some ornamentations like towers.

**Second band—Elephant frieze.**—This has a row of elephants accoutred and in various interesting postures. Occasionally a tusker fights a man or another elephant or a lion. Some interesting groups are mentioned below:—

*South-East*—Elephant slaying man; tusker attacked by lion.

*South-West*—Two tuskers slaying a lion.

*North-West*—Two rams fighting a led camel.

*North*—Hunch-back and mate.

*North-East*—Elephant and bull with a common head; elephant goring a man to death and hurling him; man fighting lion.

**Third band.**—This is a cornice having a rope design ornamentation with a band of flowers on its face and beads in the valleys.

**Fourth band—Lion frieze.**—This is a frieze of lions in various postures with an occasional Yaksha, yāli, cobra, monkey or boar (east).

*South Wall*—Saṭa killing the lion.

*North-West wall*—Lion-headed peacock, yāli (long trunked), lion with long snout, tiger slaying a deer.

**Fifth band.**—An eaves-like cornice with drops at bottom and a row of lion-headed kirtimukhas on its face. Under the kirtimukhas and the corners are occasionally carved figures of Nāgiṇīs, Yakshas, monkeys, rishis in āsanas, frogs, parrot pecking at leaf (north-west), snake-charmer with his group consisting of cobra and monkey (north-west).

**Sixth band.**—This is perhaps the most interesting of the bands since it contains hundreds of little panels illustrating the Purāṇas, traditions, etc. Local people identify several of them as incidents in the life of Sri Śaṅkarāchārya. But it looks more like the Aśvamēḍha episode of Arjuna. Commencing from the east and moving clockwise, the more interesting of them are studied here:—

*South-East*.—

(1) An aśvamēḍha horse is led forward preceded by spearmen, bowmen, men carrying a gong and varied drums, trumpeteers, conch-blowers, etc., and followed by a

king in a *palanquin* with his umbrella bearer, heralds, etc. A lady on an elephant and a prince royal on horseback are followed by attendants, footmen, horsemen and elephantmen (Identity of the scene to be ascertained).

*South Wall*—The procession moves on until the royal hero is received by a group consisting of men and women accompanied by lancers and musicians until he is led to a throne and has his feet massaged in the open court. The hero who has laid aside his bow and arrow prays to a three-headed god (Agni or Brahma) who is attended by a group looking like the eight Dikpālas, one of whom is leading an animal resembling a buffalo. The hero prostrates before Brahma and Sarasvatī who are attended by a number of their rishi pupils. A lady pleases Brahma and receives a gift, to celebrate which event she plays on a *rudra-viṇā*. The hero follows the sacrificial horse which mounts a hill. The defeated hero is restored by a drink offered by the lady who was erstwhile playing on the *viṇā* in worship of a linga. The hero and heroine are married.

*South-West*—Receiving *prasāda* of the linga, they ride on the same horse and proceed to meet a lady with a mongoose, probably Pārvatī. They ride forward and are reverently received by a king who prostrates himself before them and takes them in procession in a *palanquin* to his palace.

*North-West*—There they are received by the king and queen who bless them. The couple are saved from the sword of an enemy by the intervention of Vishṇu.

(2) Arjuna performs penance among the rishis of the Indrakīla. Śiva pursues a boar and a fight ensues. The fight is carried on with bows, swords and boulders.

*North Wall*—The opponents box and wrestle, while Pārvatī looks on.

Arjuna is worsted and worships the linga in order to come back again to the fight. The identity of the hunter and huntress is known to him and he prostrates before them.

Śiva and Pārvatī, seated in state and attended by the Gaṇas, bestow Pāśupatāstra on Arjuna.

(3) Śrī Śankarāchārya is teaching his pupils. He is seated on a raised seat wearing a necklace and a conical kīrīṭa, with his right hand in chinmudrā and his left holding a book. His sanyāsi disciples sit by him, two on each side; eleven other disciples are seated to his left, and five in the other panels to his right. A gṛihastha scholar is teaching while royal personages are listening or are prostrating.

(4) The presentation of a palm-leaf manuscript is being made.

(5) Yōgis performing yōga in various attitudes, (north-east) sometimes riding on fish, tortoise, scorpion, etc.

*Seventh band*.—Next above is a cornice with drops below and a floral band on its face. Near the doorways this cornice has varied patterns of Śrī-chakra. This cornice marks the level of the floor inside the building.

*Eighth band.*—Next above is a band depicting groups of Yakshas and dancers in various dancing postures accompanied by drums, pipes, etc.

### Large Wall Images.

#### *South-East*—

- (1) Indra (abhaya, dagger, javelin, dāna), elephant on pedestal.
- (2) Four-handed male figure (rosary, not carved, kalaśa, open palm on the left thigh).
- (3) Śrī Rāma with arrow and bow.
- (4) Two-handed male figure (chinmudrā and kātihasta) with a conical kiriṭa on head, generally identified as Vyāsa.
- (5) Śiva standing (abhaya, battle-axe, deer, dāna), with bull on pedestal.
- (6) Bhairava, naked and wearing serpents, holding rod and bowl in his two hands. Scorpion on pedestal.
- (7) One-headed Brahma or Prajāpati with four hands (abhaya, sruk, sruva, dāna). Dancing Gaṇeśa to right and a chāmaradhāriṇī to left. Pedestal vacant.
- (8) Durgā seated on lion with four hands (trident, chakra, śankha, tarjanī-mudrā) wearing breast band and kiriṭa.
- (9) Two-handed figure, perhaps Rāma worshipping liṅga with a smaller figure behind.
- (10) Naked male figure standing with four hands (trident, arrow, bow and dāna). Wears conical kiriṭa and is said to be Śani. Pedestal vacant.
- (11) Two-handed god with a garland having a five-hooded snake at each end. Said to be Mrityudēva.
- (12) Śiva standing, holding in his four hands sword, trident, pāśa and dāna. Padma on pedestal.
- (13) Two-handed god wearing kiriṭa and yajñōpavīta and holding stylus and palm-leaf book—Chitragupta (?)
- (14) Four-handed Yama with abhaya, mace, sarpa and dāna. A dog (Dharma) and Mrityu on each side. Buffalo-bull on pedestal.

#### *First Sotuh Doorway*—

#### *South Wall*—

- (15) Two-handed Mrityu standing. The cobras are seven-hooded. (Pl. XVII, 1).
- (16) Lakshminarasimha group with the god in the centre and a dvārapāla, Umāmahēśvara (bull on pedestal) and Hanumān on the right; and a dvārapāla, bearded Brahma with Sarasvatī (swan on pedestal) and Garuda. The major gods are seated in niches with relieveo turrets.
- (17) Dakshināmūrti group with the god seated in sukhāsana, crosslegged and four-handed (chinmudrā, rosary and padma, kalaśa, book), treading

on demon. On either side of him are seated the gods with books and stylus rods. Rishis on pedestal.

(18) Goddess Sāvitrī seated in padmāsana in a circular maṇḍala with four heads and ten hands holding abhaya, ankuśa, triśūla, chakra, padma, padma, śaṅkha, bowl, cobra and dāna and seated on a chariot drawn by two lions. (Pl. XVI, 1). On each side is a dvārapāla and a two-handed god offering *arghya*. To extreme right are two four-handed Brahma figures with peacock on pedestal; and to extreme left a two-handed god, with lion on pedestal. Of the four heads of the goddess three are in one row and the last in the upper row. Such a representation of multiple heads is almost unknown to Hoysala sculpture; but it exists in the reliefs of Añkor Vāt where a god with similar heads has his chariot drawn by lions. At Mosale in the Hassan taluk, there is a wall image of god Śiva with the heads similarly shown. (*Vide* Ann. Report for 1933, Pl. IX, 3).

*Second South Doorway—*

*South-West corner.*—The seven Prajāpatis.

*West—*

(20) Kalki—Two-handed, holding sword and bridle, and riding an accoutred horse with a warrior on pedestal.

(21) Buddha—A nude figure standing like a Jaina image with four others on the pedestal. This is the mediæval Brahmanical representation of the Buddha.

(22) Śrī-Kṛishṇa as Vēnugopāla with a consort on each side and kneeling Garuḍa, and listening cattle on the pedestal.

(23) Balarāma—two-handed with mace and plough in his two hands, and swordsmen on the pedestal. Rishi with padma to right.

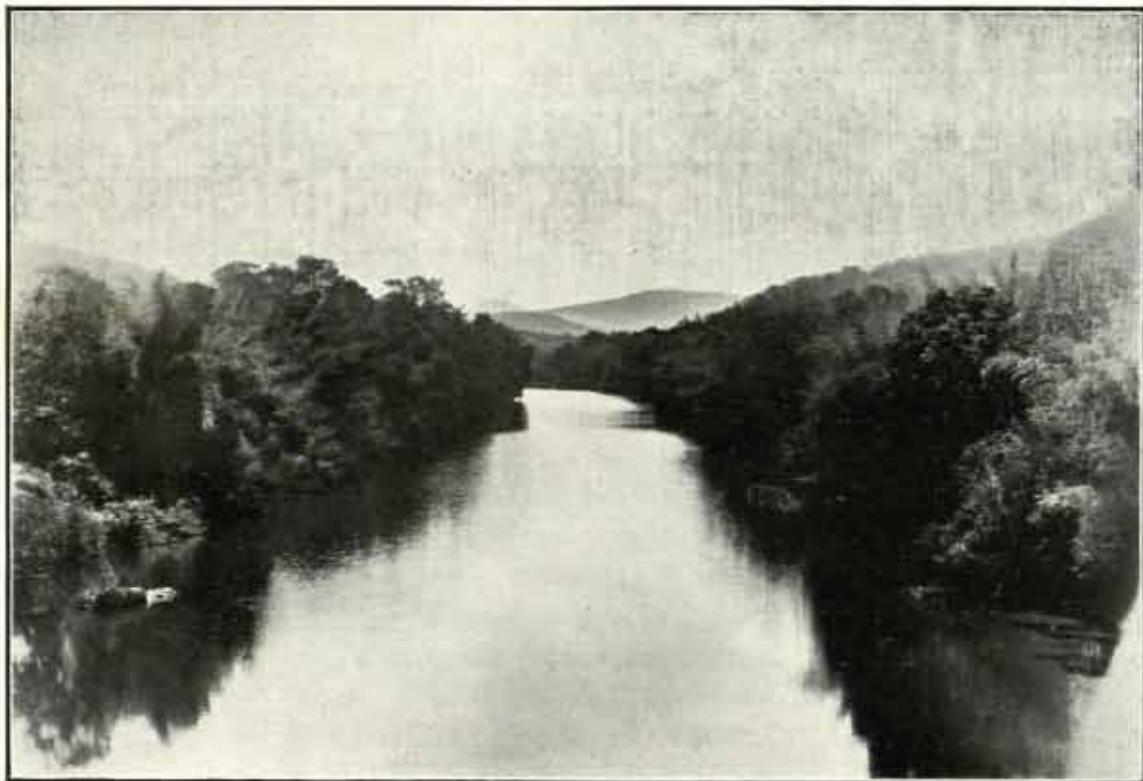
(24) Śrī-Rāma as Kōdandarāma with arrow and bow in his two hands, Sītā to his left and Lakshmana with arrow and bow to his right; numerous monkeys and bears on the pedestal.

(25) Paraśurāma with a battle axe in the right hand and bow and arrow in the left; Garuḍa and snakes on the pedestal.

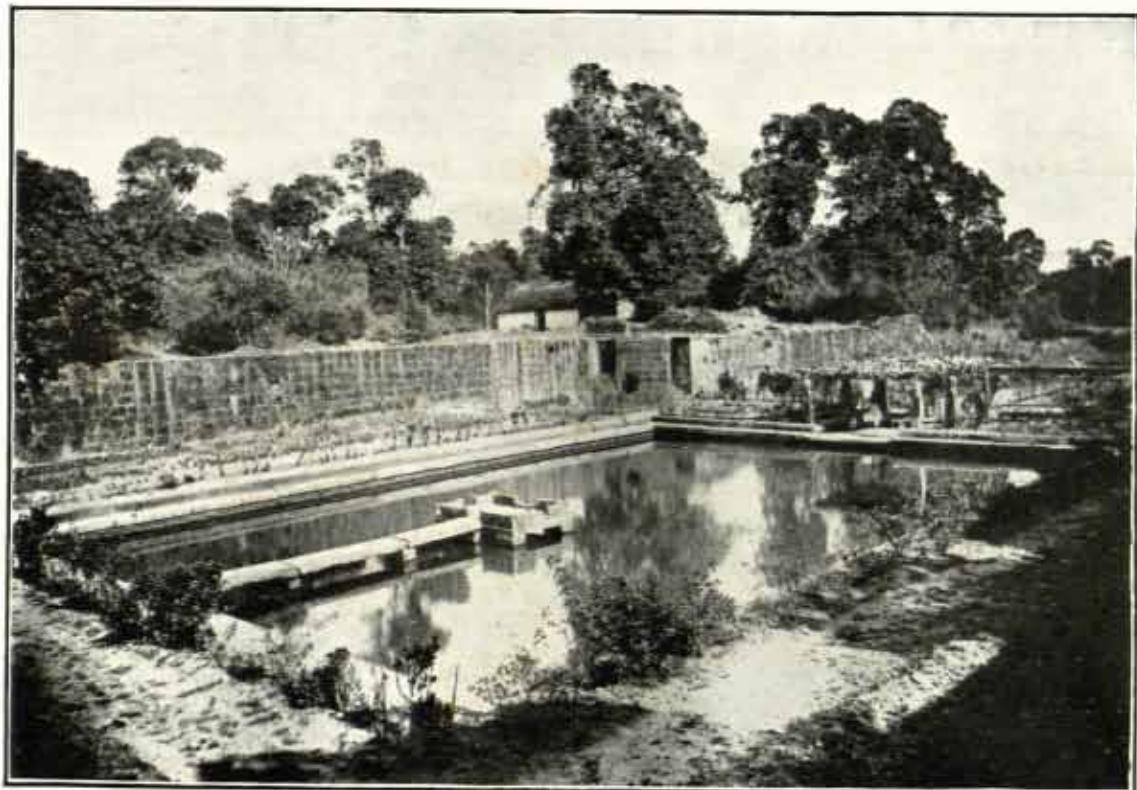
*West Doorway—*

(26) Vāmana group—Bali bestowing gift to Vāmana who holds an umbrella.

(27) Narasimha group—Anthropoid Narasimha rushing forth to destroy Hiranyakasipu. (Pl. XV, 1). Four-handed Lakshmī to the left and Prahlāda with folded hands to the right. Fighting rākshasa on the pedestal.



1. VIEW OF THE BHADRA RIVER AT BALEHONNUR (p. 25).



2. VIEW OF THE DEVAGANGA POND NEAR NAGAR (p. 41).



(28) Dharaṇīvarāha—Anthropoid boar standing with Lakshmī on his hips and having four hands (abhaya, chakra, śankha, holding Lakshmī). Fallen rākshasa (Hiranyaksha) on pedestal.

*North-West—*

(29) Kūrma or Tortoise Incarnation. Life-like, with demon on pedestal.

(30) Matsya or Fish incarnation with Garuḍa on pedestal.

(31) Śiva as Andhakāri. Four hands (abhaya, triśūla, chakra, parrot.)

(32) Mārkaṇḍēśvara—Four-handed Śiva spearing with trident Yama who is dragging Mārkaṇḍēya with his pāśa. (Pl. XV, 3).

(33) Sōmāskandamūrti—Śiva and Pārvatī standing with Shaṇmukha between them. Bull and peacock on pedestal.

(34) Ardhanārīśvara—Four-handed (abhaya, triśūla, sarpa and dāna.)

(35) Śiva as Tripurāri. Four-handed. Shooting arrow with Buddha at the tip and Vishnu in the centre, at the tower-like cities of the demons. He is supported by Pārvatī and Brahma.

(36) Śiva as Chandraśēkhara—abhaya, paraśu, mṛiga and dāna.

(37) Śiva as Kāmadahana—two-handed. Seated in sukhāsana with the right hand in chinmudrā looking fiercely at Cupid who is shooting floral arrows with his sugarcane bow.

*First North Doorway—*

*North Wall:—*

(38) Śiva as Andhakāri. Usual Naṭarāja pose.

(39) Srikaṇṭha or Vishakaṇṭha—Four-handed. Flame of the poison, trident, drum, dāna. Front right hand holding poison up near the throat.

(40) Virabhadra (?) with four hands (sword, trident, mace and spear) with Hanumān to right. Demons on pedestal.

(41) Chandramāṇḍala group—Under an ornamental canopy in a circle is seated in padmāsana, a male god with ten hands—kalaśa, kalaśa, rosary, kalaśa, bell, bell, kalaśa, book, kalaśa, kalaśa. The god is seated in a ratha drawn by horses; two gods with kalaśas on each side. (Pl. XVI, 2).

(42) Śiva standing, four hands—abhaya, paraśu, damaruga and dāna.

(43) Gajāsuramardana.

(44) Hayagrīva group. (Pl. XV, 2). The four-handed god (rosary, chakra, śankha, book) is seated in padmāsana under a canopy with Vaishṇava dvārapāla and a pair of godly disciples on each side.

(45) Annapūrṇā—two-handed with ladle and kalaśa.

(46) Pārvatī group. Pārvatī in the centre with a Śaktidvārapālikā and Lakshmī on the right and another dvārapālikā and Sarasvatī on the left. Near Sarasvatī is a mother carrying child on her hip.

(47) Lakshmi standing (abhaya, chakra, shankha and dana).  
 (48) Siva as Karpali (?)—four-handed with sword, trident, drum and bowl.

*Second North Door—*

*North-East Wall—*

(49) Kubera—four-handed—abhaya, mace, kala, dana. Horse on pedestal.  
 (50) Isvara—four-handed, holding sword, trident, drum and kapala with severed head. Bull on the pedestal and consort to left holding trident and bowl. Both the gods wear garlands of skulls.  
 (51) Bhriñgi—three-legged and skeleton-bodied, dancing with rod in hand. (Pl. XV, 4).  
 (52) Bhairava—four-handed, with scorpion on pedestal.  
 (53) Virabhadra—four-handed, with Dakshabrahma to the right and Nandi on pedestal.  
 (54) Siva standing—four hands—abhaya, trident, drum and dana. Nandi on pedestal.  
 (55) Siva standing—abhaya, goad, drum, dana—with consort to left and bull on pedestal.  
 (56) Venkatesa—four-handed—dana, chakra, shankha, katihasta. Lakshmi to right and Garuda on pedestal.  
 (57) Vyasa (?)—two-handed with chinmudra and katihasta, wearing conical kiriya and *yajnopavita* and short *dhuti*.  
 (58) Sankaracharya—two-handed (right, dana-mudra (?); left, palm-leaf book). The head is clean shaven.  
 (59) Virabhadra—two-handed, holding vina in left hand and asking for something in the right. To his left stands a two-handed god with chinmudra and katihasta—perhaps Siva teaching vina to Virabhadra.  
 (60) Dancing Ganesa with mouse on pedestal.  
 (61) Shanmukha standing—abhaya, spear, parrot and dana. Plain pedestal.

These large figures are generally under some kind of torana, but the more important of them are enshrined in niches whose ornamental towers are borne on square or indented square pilasters. Indented square pilasters also ornament the upper portions of these walls whose chief feature is their indented corners.

The eaves which are double as in the Hoysala temples have knoblike drops at their fringes and chains of stone at some of the corners.

**Eaves.** One of these has six links. The eaves have the apertures for ribs on the inside. The roof is of stone sloping down

## VIDYASANKARA TEMPLE, SRINGERI.



1. NARASIMHA KILLING HIRANYAKASIPU (p. 30).



2. HAYAGRIVA (p. 31).



3. MARKANDEVA PRASANNAMURTI (p. 31).



4. BHRINGI (p. 32).



by stages and well jointed so as to prevent leakage of water. Stone conduits are also provided.

The tower is a remarkable architectural piece combining the features of the Chālukyan, Dravidian and the North Indian styles. It is made up of three sets of cornices rising in a step pyramid fashion. Each cornice has ornamental drops on its fringes

and the topmost one has small stone bulls facing the cardinal points. The pyramid is broken by three storeys of the Dravidian type. The śikhara on top and its *grīva* are too small according to Chālukyan proportions. There is a suggestion of a curvilinear outline with North Indian parallels. The finial is a large golden kalaśa with four smaller ones around unlike the stone ones of the Chālukyan period. The tower has a large frontal projection in front with a kīrtimukha having an image of Śiva standing as Sadāśīva (abhaya, paraśu, mṛiga, dāna).

The building has six doorways, symmetrically placed, three in the east half and three in the west half or one each in the east and west and two each in the south and north. Each door is approached

by a flight of seven steps supported on either side by a lion or a lion with a creeper emerging from its mouth. Each door is supported by a dvārapāla and the jambs have vertical scroll and floral bands. Compared with the rest of the temple, their designs are not striking. On each jamb is a river goddess on a makara and on the lintel is carved Gajalakshmi. The three back doors lead into the pradakshinā while the three front ones give access to the navaraṅga hall. Each door has supporting dvārapālakas two of which are Śaiva, two Śākta and two Vaishṇava.

The building is peculiar in not having either a mukhamanṭapa or a porch.

The navaraṅga is a structure having twelve highly ornate pillars of the Dravidian type. Each pillar has an ornate base, a square shaft with numerous carvings on the cubical mouldings and mango drop pendent brackets on the back sides and

Navaranga. a large bracket group on the front side. Each of these groups has smaller groups like an elephant with upraised trunk at bottom, a large rearing lion with a heroic rider in the middle and a heavy projecting bracket of elephants, lions and śarabhas above. The whole pillar is generally a highly ornate piece, perhaps too heavy in its brackets. On the back sides each pillar has an ornamental pilaster rising out of a kalaśa; and each bears the image of a sign of the Zodiac after which it is called. It is said that sun light falls in the early mornings upon the Ram pillar during the month of Ares and on the Bull pillar in the next month and so on. Numerous minor points call for remarks. The elephants have chain accoutrements. The lions have large stone balls in their mouths and these can be rolled, though they cannot be taken out. The bridles of the lions are held by riders wearing conical

kirīṭas or round-shaped turbans and holding either weapons or flowers or with upraised hands.

The central ceiling of the navaranga is more than sixteen feet high and this result is achieved by a corbelled construction, the weight being poised upon the very heavy brackets. The central ceiling has a fine design with a padma in its dome and a large pendant, the chief ornamentation of which are birds pecking at the bud in an upside down posture.

At the back of the navaranga there are three doors leading into the pradakṣiṇā, the main door having two Saiva dvārapālas. The pradakṣiṇā is a narrow passage, about 4½ feet wide, which goes round the sukhānāsi and garbhagṛīha. In this pradakṣiṇā, facing south, west and north are three niches having respectively Brahma, Viṣṇu and Mahēśvara. The sukhānāsi doorway leads into the sukhānāsi which leads on to the garbhagṛīha. In here is a large pedestal with a high liṅga known as the Vidyāśāṅkara liṅga. The five gods of the five cells around the garbhagṛīha are, from the south-east, in order, Vidyā-Gaṇapati, Brahma, Viṣṇu, Mahēśvara and Durgā. The sukhānāsi doorway is supported by Nandi-kēśvara on the south and Bhṛīṅgi on the north. The former has four hands (abhaya, triśūla, damaruga, and gadā with a serpent mounted on it). The face is that of a monkey with phālāksha.

The image of Vidyā-Gaṇapati very much resembles a Hoysala one, but appears to be of granite.

Brahma is four-headed, the three front ones being beardless and the back head being bearded. Sarasvatī is on his thigh with rosary, padma padma, and dāna in her hands, and swan on pedestal.

Lakshmīnārāyaṇa with four hands: abhaya, chakra, śankha and round Lakshmī. On the pedestal is Garuḍa. There are no avatāras carved on the tōrāṇa.

Umā-Mahēśvara with four hands: abhaya, paraśu, mṛiga, and round consort Bull on pedestal.

Eight-handed Durgā as Mahiṣāsuramardini on lion pedestal.

The figure of Kāla-Bhairava is also in the same cell. Both are small images.

*Chālukyan*.—The apsidal ends, the indented corners, the absence of mukha-

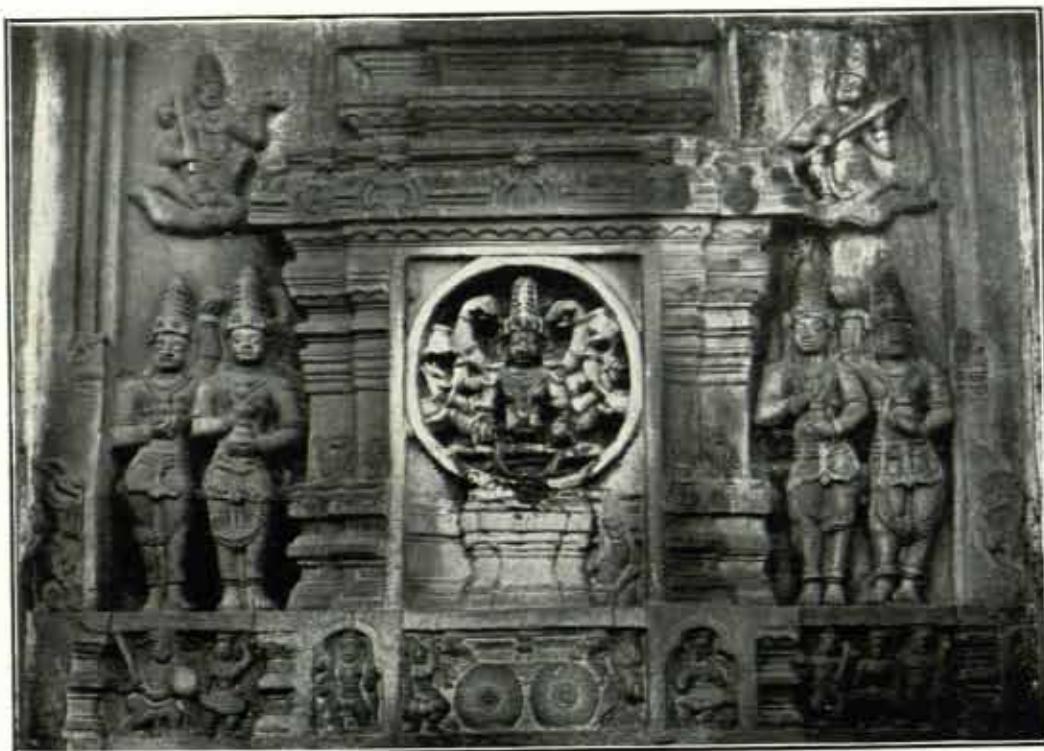
maṇṭapa, the plinth or platform for pradakṣiṇā, the friezes of horses, elephants, lions, etc., carved on the basement, the pilasters, niches and large images of the upper wall, the double roof, the stone tower of the stepped pyramid type with its frontal projection and the general impression of the whole structure are Chālukyan features.

*Dravidian*.—The inner pradakṣiṇā around the garbhagṛīha, the designs of the balustrades supporting the steps, the rope-shaped cornice, the three storeys of the main tower, the metallic finials on the top, the drapery of the dvārapālas and other

**Chālukyan, Dravidian and Indo-Aryan elements in the Vidyasankara temple.**



1. GODDESS SAVITRI (p. 30).



2. CHANDRAMANDALA (p. 31).



images, the breast bands of the female images, the great pillars of the *navaraṅga* with their heavy brackets of elephants trodden upon by rearing and ridden lions, the use of granite instead of soapstone and the general absence of round pillars, pilasters, etc., are Dravidian features.

*Indo-Āryan*.—The tower with its curvilinear suggestion and the doorway reached by high flights of steps and the low pyramidal top of the *navaraṅga* are suggestive of *Indo-Āryan* features.

There is an intentional mixture of styles. But the external aspect of the building is more Chālukyan and the internal aspect more Dravidian.

#### JANĀRDANA TEMPLE.

The small temple of Janārdana directly to the north of the *Vidyāśankara* temple appears to have been constructed in the reign of *Bukka* or *Harihara* before 1386 A.D. It has a *garbhagṛīha*, a *sukhanāsi*, a small *navaraṅga* and porch flanked by a *Garuḍa* shrine on the north and *Hanumān* shrine on the south. The pillars have sixteen-fluted shafts connecting two cubical mouldings with wheel-shaped top moulding. The roof is peculiar in that its side *āṅkaṇas* are sloping out as in the *Pārśvanātha* basti at *Halebid*. There is nothing architecturally remarkable about the temple. The frontal porch is of three *āṅkaṇas*.

Behind the *Vidyāśankara* temple are seven other smaller temples in which are enshrined *lin*gas in commemoration of the earlier gurus of the *Śringeri* matt. They are not architecturally important and their pillars are imitations of those of the *Janārdana* temple. They are mostly of the 16th and 17th centuries. Their towers are often of the stepped pyramid kind with projections over the *sukhanāsi*.

#### ŚĀRADĀ TEMPLE.

The chief deity worshipped in *Śringeri* is Śāradā, the goddess of learning. There was a small temple for her to the north of the *Vidyāśankara* temple. This was replaced in recent years by a large stone structure which was commenced in 1906 and completed in 1915. Since the *Mysore* Palace was being finished, its sculptors and architects were brought over to *Śringeri* to work at this building. Many of them were *Tanjore* men trained in the *Madras* School of Arts and a few were from *Bombay* and *Rajaputana*.

The plan is an adaptation of a Dravidian temple, the main changes being the covering of the *prākāra* courtyard and an open *raṅgamantapa*. The temple now has a small shrine of polished black basalt or *Turuvekere-kallu* similar to the material

of the pillars of Hyder Ali's tomb at Seringapatam. The rest of the structure is of fine grained granite (obtained from a quarry a few miles away from Śringeri). There is a narrow open pradakshinā around the main shrine which is extended eastward to form the rāngamāṇṭapa (Pl. XVII, 3). Outside this māṇṭapa is the prākāra courtyard surrounded by a pillared verandah which develops in the east to a mukhamāṇṭapa with a pāṭalāñkāṇa near the doorway. The width of the central aisle is about 20 feet and is very impressive. To the east of the main doorway is a small porch.

This porch is a Dravidian structure and the mukhamāṇṭapa is also similar in character. It consists of composite Dravidian pillars with three sets of brackets, the lowest being floral of the Greek pattern, the second a lion bracket, and the third one, a makara with pendent mango buds. Some of these have pecking parrots in an upside down posture. The pillars are interestingly designed, the brackets being generally in imitation of those of the navarāṅga of the Vidyāśāṅkara temple.

The pillars of the prākāra verandahs are Dravidian and less ornate.

But all the skill of the modern sculptor has been lavished upon eight of the ten pillars of the rāngamāṇṭapa, the easternmost pair of these having reliefo sculptures, nearly six feet high, of Pārvatī (south—abhaya, deer, damaruga with cobra and dāna) and a goddess (abhaya, mounted rosary, padma and dāna on the north). The westernmost pillars have female dvārapālikās. On the pair next to them on the east are rearing lion brackets. But of the second pair from the east, expected to be the finest, the north pillar has a figure of Mahiṣāsuramardini with the head of a buffalo on the pedestal and the figure of a lion behind the standing goddess. The goddess herself has eight hands (abhaya, dagger, arrow, chakra, śankha, bow, buckler and katihasta). The details are carefully carved but the image is sadly lacking in proportion, the body being too broad, the head too large and the legs too short for the size. The grandest sculpture is that of Rājarājēśvarī on the corresponding pillar to the south. She is seated in sukhāsana, wears a crescent-bearing crown and several garments some of which have rose flowers. Her four hands have spear (?), combined goad and mace, sugarcane stalk and a modern adaptation of the pāśa. Over her head is a Gandharva lady whose face, limbs and wings, bare breasts, loose nipples and the laurel leaves and flowers held in her hand declare her to be a European intruder in what is expected to be an atmosphere of Indian spiritualism. The goddess below her right elbow has an imitation of a gorgon's head.

The main shrine is comparatively less ornamental. Its wall has octagonal pilasters with occasional round pilasters and mango drop brackets. The surface is well polished and on the basement cornices are uncarved outlines of imitation kīrtimukhas.

For a description of the main image see Mysore Archaeological Report for 1916, page 15.



1. VIDYASANKARA TEMPLE, SRINGERI—MRITYU  
(p. 29).



2. FORT, MANJARABAD—GATE (p. 16).



3. SARADA TEMPLE, SRINGERI—INTERIOR VIEW (p. 36).



On the whole this temple is a curious mixture of European elements with what are expected to be Dravidian architecture and sculpture. For the lay public it has a great impressiveness. But the artist and especially a student of sculpture cannot help feeling disappointed. Few of the imitations of ancient sculptures here have risen to the standard of the grace and the loveliness of a single Hoysala image. The Indian form is there often; but the spirit of the Indian art is conspicuously absent.

### AGUMBE.

#### GÖPÄLAKRISHNA TEMPLE.

The temple of Gopäla-krishna which has two modern courtyards, is one of granite with a garbhagriha, a pradakshinā, and a navaranga of four pillars. The porch is a recent addition of inferior quality. Excluding the porch, the general plan of the building is a perfect oblong, the length being twice the breadth. A sloping set of slabs forms the eaves, while the tower is of the stepped pyramid kind. A flight of four steps flanked by lion heads leads up to the main door which is guarded by two Vaishnava dvārapālas with cobras entwining the maces and wearing tiaras of the stepped kind. A Gajalakshmī is found on the panel above the lintel and further, on the beam, is a monkey in an obscene attitude.

The navaranga has a large central square. The pillars are square in shape with sixteen-fluted shafts and cubical mouldings wearing human, bird and other ornamental designs with a wheel-shaped moulding near the top. The central ceiling is flat and has a fine reliefo padma. There is nothing remarkable in the pradakshinā which is about two feet wide only.

The chief object of interest in the temple is the fine image of Vēnugopāla of dark stone carved in imitation of Hoysala sculpture (Pl. XII, 3). The god is four-handed holding chakra and śankha in the back hands and playing on a flute with the front hands. He wears a variety of garlands and other ornaments, a stepped tiara, waist bands with hangings, anklets, wristlets, etc. Behind him a seven-hooded cobra raises its hoods, each head bearing a vīrarēkhā and a crest jewel, and above it there is a lion head under a conventionalised but finely designed tamāla tree. The god wears shorts and a cloth girdle also. On both sides of him and intently listening, stand groups of animals among which may be distinguished cows, deer, buffaloes, stags, lions, tigers, elephants, cobras and cowherds. To his right and left stand his two-handed consorts, wearing breast bands, kiriṭas, etc. Two pilasters of the indented square kind support the tōraṇa arch whose creeper scroll has in the convolutions the ten avatāras, *viz.*, anthropoid Matsya, anthropoid Kūrma, animal Varāha, seated Narasimha, seated Vāmana, seated Paraśurāma, seated Śrī Rāma, seated Halāyudha, baby Krishṇa on all fours, and seated Kalki with the head

of a horse. On the outer edges of the arch are two pecking birds with straight beaks and longish tails—not parrots. The whole is of a single piece of stone about  $5\frac{1}{2}$  feet high and is placed upon a granite Garuḍa pedestal. The face has a pointed nose and an archaic smile, conventionalised eyebrows, large prominent eyes and *vīra-rēkhā*. Though the face does not have the characteristic beauty of Hoysala images, the piece is worked up in every detail including the finger nails and is a very faithful imitation of Hoysala work. It may perhaps be safely attributed to the earlier part of the Vijayanagar period when Hoysala art was yet living, though in a declining condition. The figure is well proportioned and is a remarkable piece when we consider that it was produced in the Vijayanagar period.

### MELIGE.

#### ANANTANĀTHA BASTI.<sup>1</sup>

Melige is now an insignificant village six miles to the south-east of Tirthahalli. It has a temple of Venkaṭaramaṇa and a Jain Basti dedicated to Anantanāthasvāmi. According to the inscription in its mukhamanṭapa, the latter was rebuilt in stone about 1608 A.D., so that we are definite about the date of its architectural features. This fact would help us to date the style generally prevalent in the Malnād and assign it to the Keḍadi period.

The basti is entered by the side of a mānastambha through an upparige or *dvāramanṭapa* and the main structure consists of a

**General description.** straight-sided oblong structure with a wide garbhagṛīha, a wide sukhanāsi, a navaraṅga of nine squares, and an open mukhamanṭapa, also of nine squares. To this has been added a porch of four pillars, which is reached by a flight of steps flanked by spiral design.

The pillars of the temple are generally square bottomed and tapering with sixteen flutings, those of the porch having straight-sided shafts and the others with the pot and other mouldings.

**Pillars.** All of them have the wheel moulding and the front pillars of the mukhamanṭapa have brackets of rearing lions treading on elephants. The mukhamanṭapa pillars have varied reliefo carvings like trunked horse-headed swans, seated deities, etc.

The ceilings are shallow domes of the lotus design. The bud of the mukhamanṭapa ceiling has transversely carved lines meeting at the point. A doorway defended by two *dvārapālas* and having a Jaina figure on the lintel leads into a comparatively plain navaraṅga.

The sukhanāsi and garbhagṛīha are almost bare and on a vacant pedestal in the latter once sat the image of Anantanātha, which has now disappeared.

<sup>1</sup> Briefly described in M. A. R. 1929, p. 5

Among the ornamental designs used in the temple, particularly for rosettes, are varied śrī-chakra designs and wheel-form lotuses.

The eaves are formed of very large flat slabs placed slopingly, the joints being guarded by tile-shaped protectors of stone.

The tower is a stepped pyramid of dentil cornices with the usual tall neck and small head of stone on which is a stone kalāsa.

The dvāramanṭapa has a verandah inside and a porch outside. But this mahādvāra which is a comparatively small one has a pointed mihrab-like arch showing Moslem influence. In

**Mahadvara.** the cubical base of either of the pillars of the front porch leading to the mahādvāra are carved *nāgabandhas* as at Chunchankaṭṭe. The parapet walls above the mahādvāra have corner minarets and trefoil battlements as in Moslem mosques.

At the south-west end of the courtyard behind the temple stands a small manṭapa housing a two-handed god (abhaya and gadā).  
**Mantapas.** A similar pavilion on the north-west has a finely worked four-handed image of Indra standing on an elephant joining his front hands and holding up in his back hands a large padma.

The finest architectural piece in the temple is the mānastambha in front. It stands on a platform formed of four different tiers, which together rise to a height of about nine feet; and it has a square base developing into an octagon, all the faces of which are carved over with relief figures and designs. From the octagon rises a long sixteen-sided shaft bearing a pot-shaped moulding covered by finely ornamented wheel-bearing lion brackets which are upholding a padma whose fringes have knot drops. On the padma is a platform above which there is a miniature shrine with pointed arch doorways, step pyramid tower and a square stone sikhara. At each corner of the platform is a miniature niche with a similar doorway, tower, head and finial. This little shrine is magnificently worked and beautifully poised on the top of the pillar which itself rises grandly out of its majestic platform. Under each of the four arches of the tower stands a naked Jaina image. This pillar is perhaps the best old pillar in the Mysore State, surpassing in design even the famous pillar standing on the Chandragiri hill of Śravaṇabelagola. This pillar has been copied with modifications in the memorial pillar set up recently at Krishnarājanagar or New Yedatore.

**Conservation.** The building needs to be kept clean and the compound cleared of creepers. A small allowance of Rs. 2 may be given to some person definitely entrusted with this task, or a Jain deity may be installed and a family entrusted with the maintenance of the temple. A better view of the mānastambha can be obtained if the compound is extended by 20 yards more or lowered by about three feet.

### VENKAṬARAMĀNA TEMPLE.

The Venkaṭaramāna temple in the heart of the village of Mēlige is a structure of the 17th century and of granite having a garbhagṛīha, a navaraṅga and a front porch with pillars as in the Basti. The tower is a stepped pyramid as in the other temple. The image of Venkaṭeśa is of black stone as at Agumbe, and the same style is continued here.

### CHAUKI-HONDA.

The Chauki-honda pond, also called Dēvagaṅgā, is very well supplied with water by five wells, of which three are visible and two buried. Near the pond was secured a small Jaina image of pot-stone, which, presumably, belongs to the Basti of the village.

### HUMCHA.

#### THE BASTIS.

In the compound of the Pārśvanātha Basti is also the Padmāvatī Basti. Both of these appear to have been rebuilt of granite in the Kēḍā style, a few materials of older Hoysala and Chālukyan temples, particularly pillars and a fine tōraṇa doorway being used. The four-pillared pavilion in front of the Pārśvanātha Basti is the oldest structure in the place. In front of it is the tōraṇa with a fine lintel.

In the compound are numerous images of which three—a pair of dvārapālas and a lion—date from the 11th century or even earlier.

The Pañchakūṭa Basti is an important Jain temple constructed in the Chālukyan style in the 10th or 11th century A.D. Of this old Panchakuta Basti. Basti now remain the fine Mānastambha, the tōraṇa doorway, the colossal dvārapālas and a few of the sacred images. To the Hoysala period appear to belong the porch-maṇṭapa, a large number of the mukhamāṇṭapa pillars and some of the images, particularly the Yakṣīs, Padmāvatī and Kūshmāṇḍinī. The rest of the temple appears to have been rebuilt of granite about 25 years ago. This new work is plain. But the older pieces are very artistic.

The pillar, the porch-maṇṭapa, the Chālukyan tōraṇa and the images inside deserve protection and conservation.

**NAGAR.****DĒVAGAÑGĀ PONDS.**

Nagar or Bednore was the last capital of the Keḍadi dynasty and was a very prosperous place in the 18th century until it was captured by Hyder in 1763 A.D. The chiefs appear to have lived in considerable comfort and luxury and one of their achievements in this direction was the selection of a little natural stream flowing down from the horse-shoe-shaped valley about a mile to the north of Bednore and a construction of a number of tanks and wells in a large courtyard of about 285' × 98' to which flights of steps lead down from the east and from the west. At the north end of the court is the largest of the tanks (Pl. XIV, 2) which is about 83' × 58'. It is only about 5' deep, the water being about 10' only, the sides being stone built and the bottom paved with stones. From the north end a narrow bridge leads to a low platform which offers a fine seat during the cool hours and perhaps a jumping platform when the sun is warm. The tank has plenty of fish of various kinds. A stone drain leads the water southward to a second tank which has a square bottom. This and the other tanks of the place are all small ones. Between the first and the second tanks are stone pillars which were perhaps meant to receive covering of cloth or of green leaves. Including the largest there are seven of these tanks, two of which have peculiarly shaped bottoms, one having the padma shape and the other a star shape. At the south end is a bathing place paved with stones.

The western flight of steps leads up from the courtyard to a small liṅga shrine round which there is an oblong basement of what must have been a building with an open inner yard. Probably here were the living rooms or the kitchen, etc.

The Dēvagañgā ponds are situated in a charming locality and were once the sporting ground of royal families. They are now preserved by the Mysore Government as Protected Monuments.

Near the south-west corner there is a small square depression in the masonry from which a concealed drain leads the water out of the courtyard. The inlet and outlet are both to be repaired.

**Conservation.** The Mysore Palace are paying the caretaker Rs. 7 a month through the Revenue authorities. He is keeping the place neat and clean with a small flower garden. The whole area may be cement-pointed. The water should be drained off and the place cleaned. Worship may be arranged at the temple. The fountain should be examined by the P.W.D.

**FORT.**

## (Pl. XVIII, 1)

The Fort of Śivappanāyaka is entered by a gateway (Pl. XVIII, 2) supported by two round bastions and having a sally port on the left side. By the side of the

sally port is the design of a Dravidian tower with seven kalaśas. Opposite to the tower is a niche.

On the inside, one of the pillars of the high jagalis on either side contains, in high relief, the figure of Hanumān sitting on his tail with his right fore-finger lifted up as if in warning.

The courtyard inside shows signs of a former guard room with another short wall inside. The path passes through another wall just on the east taking a 'Z' shape.

The outer wall is well supplied with a high parapet of laterite blocks having musket holes and cannon mouths at the corners.

A little further up is a very large well divided into compartments provided with flights of laterite steps. There appears to have been formerly a water lift perhaps for storing water further up and supplying it through a drain. The arrangement resembles that in the old fort at Ikkēri.

The third inner wall is now entered by a breach. At some distance is lying a mutilated stone elephant, well caparisoned.

Inside the third wall is a large open court, facing which is a terrace overlooking the west. Here appears to have stood the fort palace or citadel of Śivappanāyaka with an octagonal well (3 feet in width) a little distance from it. There are two stone tablets set up here. The smaller one has the words :

" This tablet  
Marks the site  
of the Palace  
of  
Sivappa Naik  
Chief of Bednur  
1648-1660."

The larger one which evidently has been set up recently bears the words :

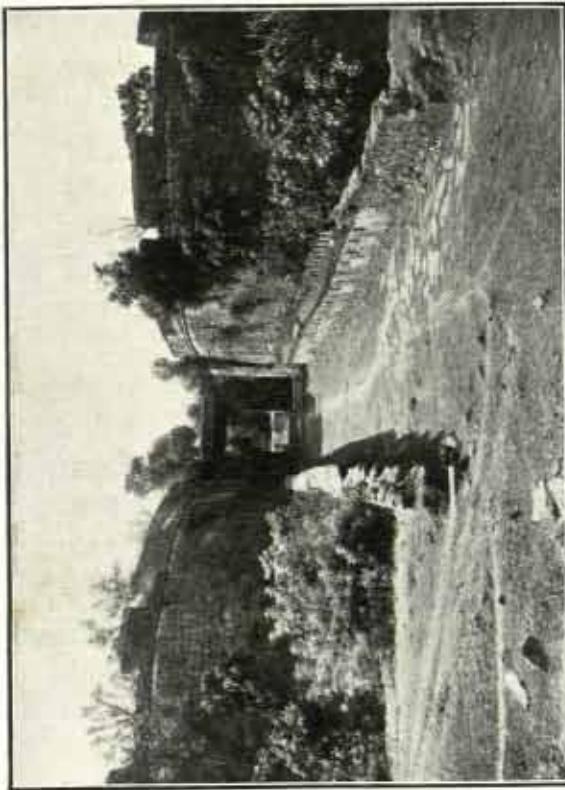
" This is the site of Durbar Hall  
of Sivappa and his successors 1649-1763."

This tablet is in the wrong position. It ought to be removed and set up on the Palace site to the north of the fort.

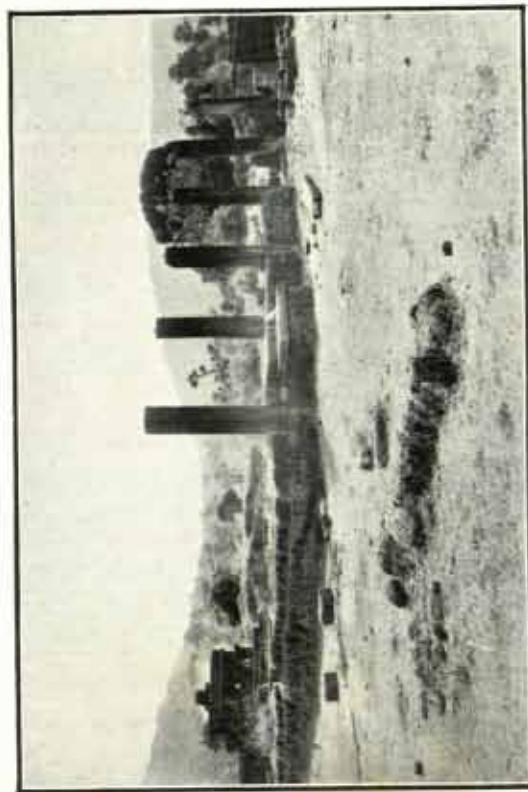
Between the first wall and the second on the south-west side is a powder magazine, with the roof and walls ruined. Some distance from it is another round bastion in the first wall.

Following up the line of this wall we ascend a flight of steps and reach another bastion to the north of which is the batēri which served the purpose also of an observatory. A broken cannon is lying on the top of the batēri.

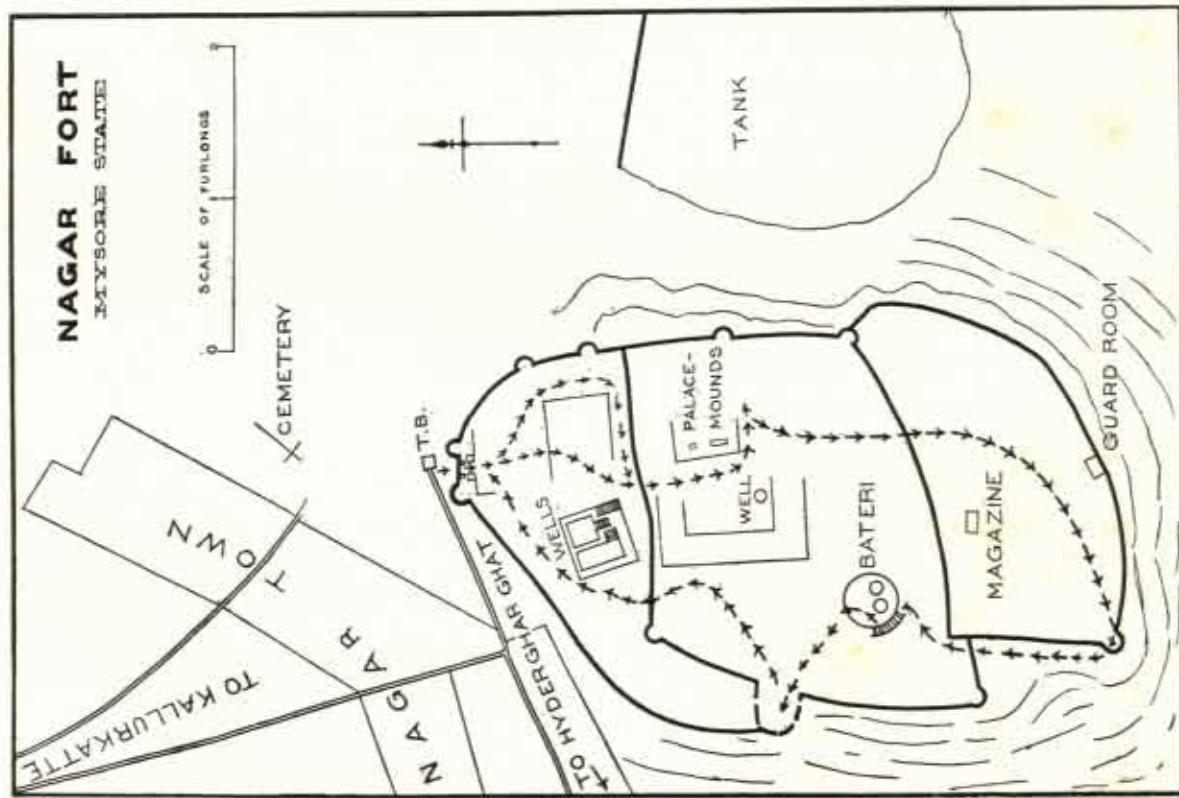
On the north-west are two more bastions provided with bay windows on all the sides, some of them having pillars with lion brackets. The middle bay window of



2. PORT, NAGAR—GATEWAY (p. 41).



3. PALACE OF SIVAPPA NAIK, NAGAR (p. 43).



1. (p. 41).



the first bastion on this side is directly opposite the Nīlakanṭhēśvara temple so that it was possible for the inmates of the palace to obtain a good view of the procession of the image.

Further up on the extreme north-west of the fort wall is carved the relief figure of Hanumān with lifted tail.

On the whole there are about nine bastions, and a moat runs all round.

### THE TEMPLES.

There are about four temples in Nagar which are all of the Nāyak period and subsequent times. The Nīlakanṭhēśvara temple is typical

**Nilakanthesvara Temple.** of Malnād architecture in that it has two high jagalis in front and has a garbhagṛīha, a wide sukhānāsi and a wide navaraṅga. The garbhagṛīha only is of stone and the tower is quite like a Moslem dome, the only difference being that in the place of the minarets at the four corners are kalaśas. The ceiling of the garbhagṛīha is square with a padma medallion.

There is a black stone (*Turuvekere-kallu*) bull in the navaranga, well-carved, though out of proportions.

The goddess' shrine has an image of Pārvatī rudely executed and reminds us of the Apīta-Kuchāmbā and Girijāmbā images at Nandi.

The Āñjanēya temple is now almost gone excepting for the existence of the high platform and the two stone elephants which flank either side of the flight of steps. These latter are of good workmanship.

The Gudde-Venkaṭaramāṇa temple is typically a structure of the Keḍadi type and consists of a garbhagṛīha and mukhamāṇṭapa only.

**Gudde-Venkaṭaramāṇa Temple.** The outer walls and basement cornices have, here and there, figure sculptures, while the garbhagṛīha outer wall has a horizontal band as at Dēvavṛinda and elsewhere.

The garbhagṛīha doorway, however, is old and of the Hoysala type. Very likely, it has been brought from elsewhere. There are two big metallic bells, one of which is from Amsterdam (1713 A.D.) and originally belonged to a Roman Catholic Church of the place.

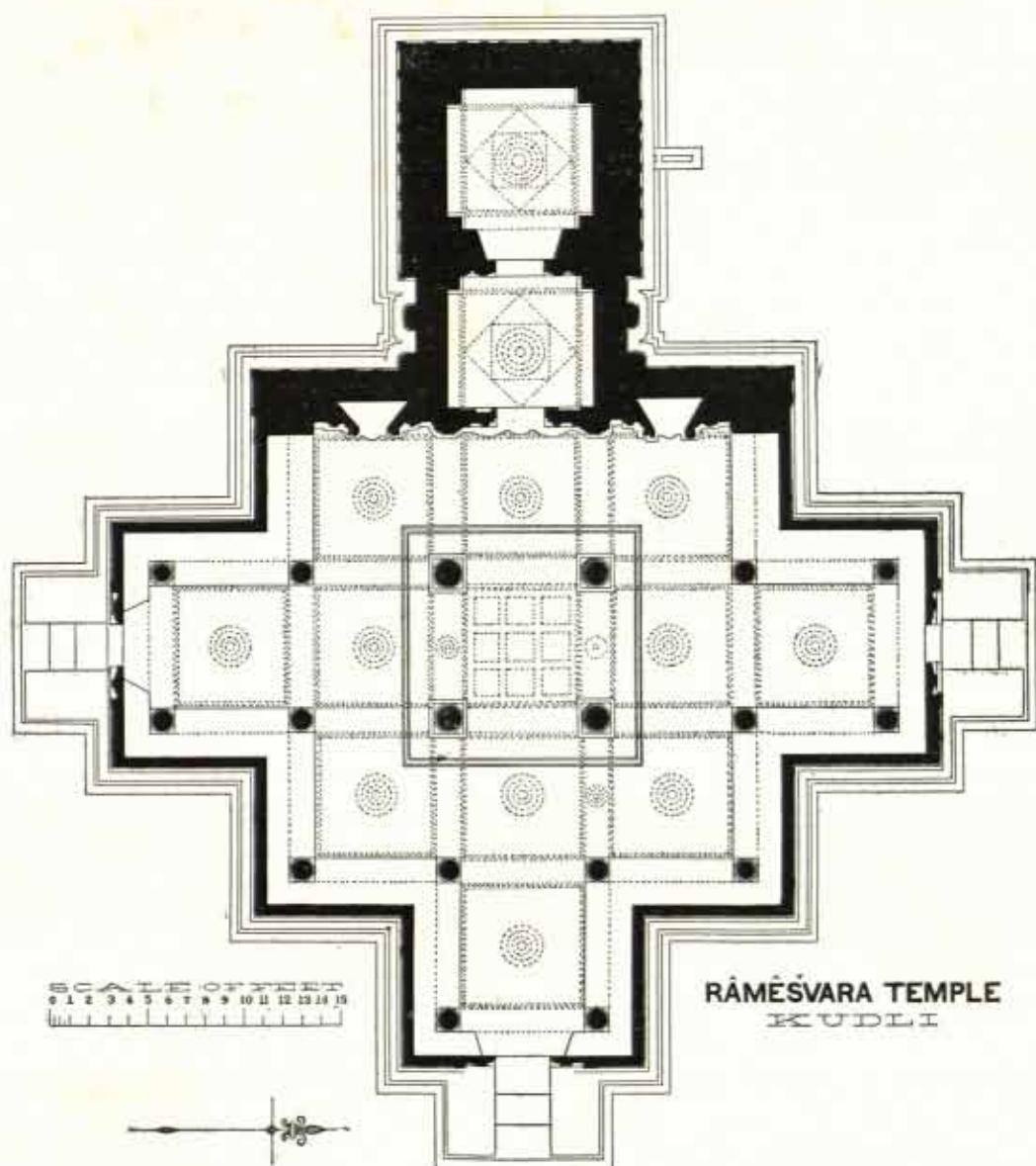
A look at these temples shows that the Keḍadi style of architecture was greatly influenced by Moslem designs.

### PALACE OF ŚIVAPPANĀYAKA.

(Pl. XVIII, 3)

Directly to the north of the fort, facing south-west is a large compound in which stand the ruins of the Palace of Śivappanāyaka and his successors.

It appears to have been in a good enough condition at the commencement of the 19th century when the English garrison stationed in the place commenced to use its central hall as a Catholic Church, arranging in the form of an altar some of the slabs and pillar bases collected from the neighbourhood. The church was in use for a few years until the garrison was removed. Some of the soldiers and others who died during this period were buried at the back of the compound where the kitchen, etc., probably stood. In course of time the church also fell into disuse and became ruined completely. For the spiritual needs of about ten Catholic families of the place and of a total of about thirty Catholic families in the whole neighbourhood, a thatched hut was put up in the south-west corner. In 1924 the question of conserving Śivappanāyaka's Palace site was moved by the Revenue authorities and in 1926 the Director of Archaeology inspected the place and made a report proposing that the thatched hut serving as a church should be removed from the compound, etc. This was supported by subsequent officers but opposed by the Lord Bishop of Mysore who declined to remove the thatched church. Thereupon, in 1928, the Director of Archaeology proposed that the portion forming the thatched church should be walled off, that a separate access from the north be given to the cemetery, that further burials therein should be stopped, that the rest of the ruins should be taken over by Government, that a tablet be put up and that the question of a future excavation of the place be considered. Government Orders on the subject were issued in 1934 by which time the church authorities replaced the thatched hut with a masonry building covered by Mangalore tiles and removed most of the walls and a large number of pillars, paving slabs, etc., in an attempt to destroy the evidence of the existence of the old Palace and to collect materials for constructing a large church exactly on the site of Śivappanāyaka's Durbar hall. Further in putting up the new tablet which cost Government Rs. 150, the overseer appears to have been frightened by the church authorities and to have put it up as a duplicate tablet on the palace site on the hill fort instead of in the larger palace site where it was intended to be put up. The Catholic authorities have attempted to create a *fait accompli* and to remove all traces of the famous palace, and they have excavated the ground in numerous places ostensibly for collecting building materials, but really thereby to destroy what remained of the ruins. Since at present there is no church except in the south-west corner, the Church authorities should be definitely prevented from all interference with the ruins. The portion containing the gabled church should be walled off with a separate entrance from the road. The portion where the cemeteries exist may be given a separate entrance from the east. The church authorities have disregarded the Government Order about the stoppage of burials in the place, the last burial being in December 1935. The tablet should be removed from the hill and set up in the raised floor of the central hall of the palace ruins. The church authorities may be forbidden from using the materials belonging



(P. 45.)



to the palace, old or newly excavated. The question of excavating the area may be considered. Since Bednore was the richest city of the Deccan in its time, it is a place likely to yield treasure trove even. Immediate action is necessary since the church authorities are slyly active.

### KUDLI.

Nine miles to the north-east of Shimoga, at the confluence of the rivers Tungā and Bhadrā on the narrow tongue of land and its north end, is the village of Kūdli. At the north end of this village stand two old temples of the Hoysala period, the Rāmēśvara and the Narasimha.

### RĀMĒŚVARA TEMPLE.

The Rāmēśvara temple has been disturbed by repairers. It has a garbhagriha, a sukhānāsi, a navarāṅga of nine ankaṇas with extension ankaṇas on the east, north and south, and three doorways (Pl. XIX). There is no other porch or maṇṭapa. The outside of the temple is rather plain, neither the basement cornices, nor the pilasters outside the walls having any sculptures (Pl. XX, 3). The stone tower has a round stone finial and a frontal projection with a well preserved Saṭa group.

There is no platform or plinth below the basement. By the side of each navarāṅga doorway formerly appears to have stood supporting elephants of which only the eastern door has its pair.

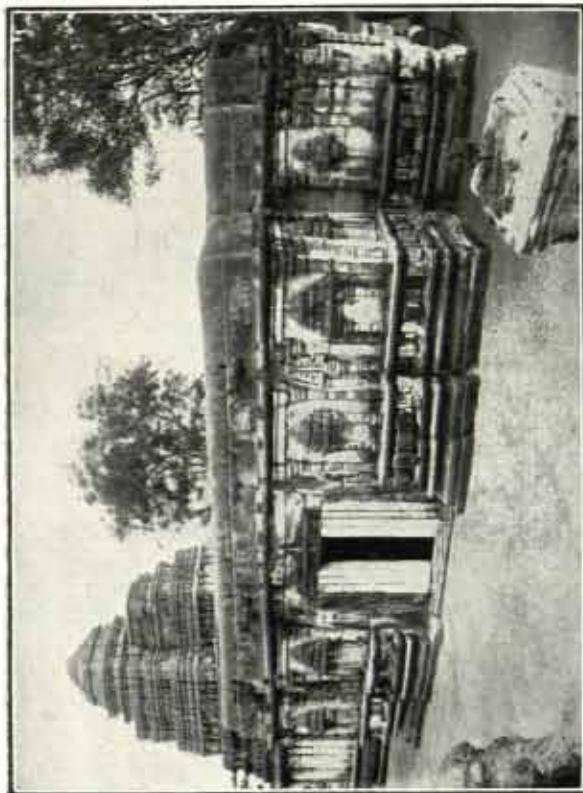
Inside the navarāṅga, which is closed, a stone bench runs on all sides. Of the 18 pillars, 16 are of the round lathe-turned type, while two only are cylindrical and sixteen-fluted. The ceilings are also plain and each square has a padma rosette, while the central ceiling which is flat has in its nine panels Gajāsuramardana surrounded by the Dikpālakas. At the back of the navarāṅga are two niches for Ganeśa and Mahishāsuramardini with two other finely designed niches now covered with a thick coat of chunām. In the navarāṅga are also kept a Basava and a Vīrabhadra and Bhairava which are not remarkable. The perforated screen jambs of some other temple are also used in front of the image of Mahishāsuramardini.

The sukhānāsi doorway is supported by perforated screens and a Gajalakshmi lintel. Another doorway with also Gajalakshmi on the lintel has on a pīṭha a small liṅga known as the Rāmēśvara-liṅga.

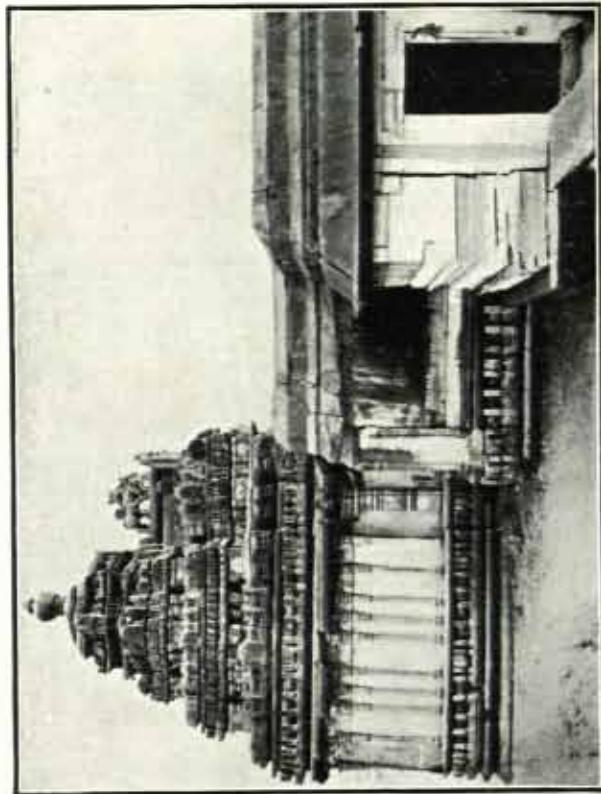
The roof of the temple is cracked and the slabs of the walls have crevices. The roof needs to be remade and the walls and floor cement-pointed. A door may be provided for the north doorway and the payless priest may be given back his salary and emoluments.

## NARASIMHA TEMPLE.

The Narasimha temple (Pl. XX, 2) which is only about 20 feet away to the south-west is also about the same dimensions and plan with no doorway to the north. Its walls and pillars are more ornate, the former having turrets and tōraṇas and the latter beaded pendants. But since in the late Vijayanagar period the structure appears to have been carelessly rebuilt, the stones are in a few places irregular. The ceilings are plain except the central one which bears a fine large padma. The perforated screen doorways of the *navarāṅga* and the *garbhagṛīha* have nothing remarkable about them. Only the image is noteworthy (Pl. XX, 1). It is a wax-covered stone image (about 3' in height) of Chintāmaṇi-Narasimha, the god sitting in *vīrasana* and holding in his right hand a small bowl. He has two hands thus disposed: the right one holding chintāmaṇi and the left one placed on thigh. The image is a rare icon and appears to date from a period much earlier than the Hoysas. On the god's head is the mark of Prahlāda's hand. The *utsavamūrti* is Venkaṭeṣa (abha, chakra, śankha, kāṭhasta).



2. NARASIMHA TEMPLE, KUDLI—SOUTH-EAST VIEW (p. 46).



3. RAMESVARA TEMPLE, KUDLI—SOUTH VIEW (p. 45).



1. NARASIMHA TEMPLE, KUDLI—CHINTAMANI NARASIMHA (p. 46).



## PART III—NUMISMATICS.

## PUNCH MARKED COINS.

(Pl. XXI.)

In the collection of the Mysore Government, there are 14 coins of the punch marked class to which are added five coins presented recently to the Archaeological Department by Messrs. Rao's Circars' Trading Company of Madras.

Among the former many are either rectangular or almost square, only three being of round shape. They are all of silver and though, according to Smith<sup>1</sup> and other numismatists, the full normal weight of the punch marked coins has been said to be about 58 grains or 32 *ratis*, the lowest weight among these specimens of what we may suggest as one Purana is about 43 grains, while the greatest weight is about 52 grains. There is only one specimen weighing about 28·4 grains which is tentatively taken to be a half-purana. Similarly only one specimen weighing about 12 grains is taken to be a quarter-purana. But one thing may be noticed regarding the weight of these coins, *i.e.*, they are not uniform—which may be due to the fact that some of them are very much worn out or that no hard and fast rule was followed in this respect. Or it may even be that the metal itself contains in each case different proportions of silver.

Three out of these fourteen coins have blank reverse; five have only one mark each on the reverse and the others, two or more. Coin No. 4 has as many as seven marks on the reverse. All the coins have on the obverse several marks ranging from 4 to 7. The same mark appears twice or thrice in two or three cases. The Sun, Chaitya, Bull and Troy marks are very common; particularly the Sun mark appears on every coin invariably. Among the animals figured on the coins, the Bull is very common. Other animals are the Elephant unmistakably and the Lion and Horse somewhat doubtfully. The fish, whale and centipede are also doubtful but the Cobra with the raised hood cannot be mistaken. The peacock mark is very significant and another mark identified as centaur on coin No. 4 is, however, doubtful. Floral and geometric designs are usual on the punch marked coins, as are the Caduceus and the Taurine symbols. The Hill, River and Fortress marks perhaps refer to localities in which the coins were issued.

On coin No. 13 the legend read, with hesitation, as *Sa ga pu* is, however, very important. It is in Brāhmi characters and suggests a very ancient date for these coins. Some of the coins bear peacock marks; can these be the issues of the Mauryas? The blank reverse of some of the coins indicates earlier date typologically; but it is possible that the round coins are later in date than the rectangular or square ones.

1. Catalogue of the Coins in the Indian Museum, Vol. I, p. 134.

But the five coins recently acquired for the department bear punch marks with either dotted borders or dots sparsely distributed around the symbols. They are all thin and broad, two of them being oval and round and two square. Their thinness makes them easily distinguishable as belonging to a series different from the usual punch marked coins. Three of them have blank reverse while the reverse of each of the remaining two bears four marks, the maximum number of symbols appearing on the obverse of the whole set being also four. The type to which these finds belong has been described by Mr. T. G. Aravamuthan of the Madras Government Museum<sup>1</sup>. Though, at this stage, it would be futile to date these issues, it is suggested, and said to have been agreed to by some of the numismatists, that they are possibly pre-Mauryan<sup>2</sup>. But the thinness of the coins, the degenerate art of the symbols, etc., and some of the highly conventionalised marks appearing on them create a suspicion that they may not be so old as they are thought to be. They have some points in common with the punch marked issues of the Chālukyas and may possibly be intermediate in time between the old puranas and the Chālukyan punch marked coins.

All the nineteen specimens now in the possession of the Archaeological Department are described below:—

1. Ag. Shape: Nearly oblong and thick; size:  $1\cdot58 \times 1\cdot27 \times .227$  cms.  
Wt. 47·8 grains<sup>3</sup>.

Obverse:—(a) Troy mark. Sphere supporting three arrows crossing behind it, or three Taurine symbols.

- (b) Chaitya or Hill mark with a peacock on top.
- (c) Sun mark.
- (d) Another Chaitya mark; but hill only partially visible, top not clear.
- (e) Peculiar mark— Crozier (?)

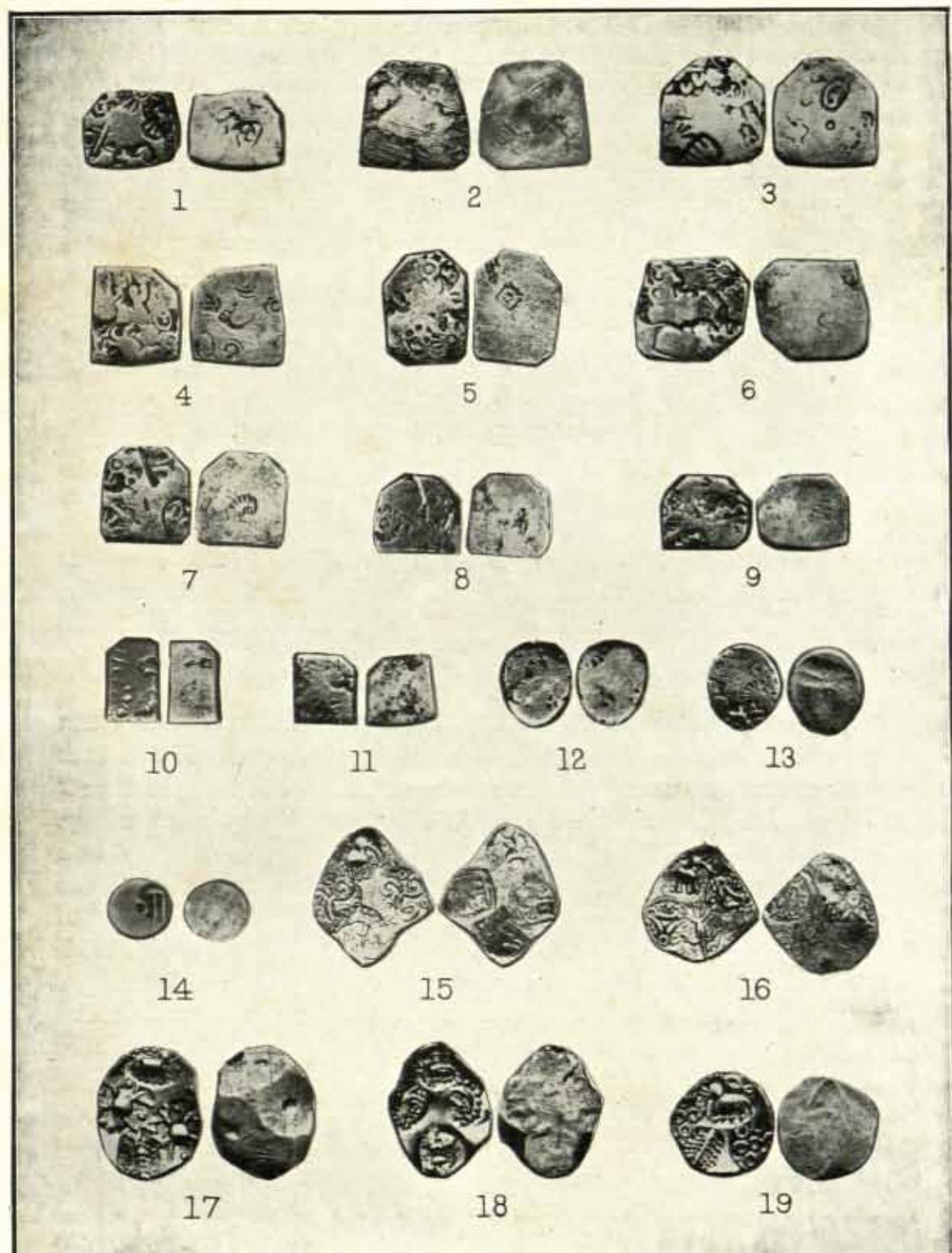
Reverse:—Not clear. There appears to be a small flower of six petals superimposed on some other mark.

The existence of two 'Hill' marks is noteworthy. If, as Walsh says, the hill with peacock is the symbol of a particular place, why should there be another 'hill' mark without a peacock? Mark (e) on the obverse, if it is a sceptre, may establish the view that punch marked coins were issued by states and not by local bodies.

2. Bad Ag. (?) Shape: Trapezium, meant to be square; size:  $1\cdot8 \times 1\cdot77 \times .11$  cms.  
Wt. 28·4 grains. Half purana (?)

---

1. A new type of Parana Coins by T. G. Aravamuthan.
2. *Ibid.* Footnote 11.
3. J. B. O. R. S. 1919; S. I. M. C., p. 132.



PUNCH MARKED COINS (p. 47).



Obverse :—(a) Humped bull to right.

(b) Chaitya mark.

(c) Troy mark (?) partially visible.

(d) On top of Chaitya part of some mark, not clear; perhaps recumbent bull.

(e) River mark.

Reverse :—(a) One square within another—Fort.

(b) Head and humped back of bull or cow, only upper part visible.

Square within square may stand for a fortress. The metal is impure as can be seen by the broken edges of the two fragments glued together with paper.

3. Ag. Shape : Nearly square and thin ; Size :  $1\cdot77 \times 1\cdot62 \times 1\cdot33$  cms.

Wt. 46·4 grains. One Purana.

Obverse :—(a) Cross with four Taurine symbols ;

(b) Troy mark ;

(c) Chaitya with elephant to right on top ;

(d) Sun mark ;

(e) Elephant to right.

Reverse :—(a) Sun mark ;

(b) Pellet ;

(c) Svastika ;

(d) Scroll (?)

(e) Horse (?)

This specimen and coins Nos. 4 to 10 of this series were found by Dr. Edgar Thurston, Superintendent of the Madras Government Museum, in Bimlipatam Taluk, Vizagapatam District. The elephant and horse are symbols of the Hindu army, and the bull is that of Saivism.

4. Ag. Shape : Nearly square and thin. Size :  $1\cdot65 \times 1\cdot56 \times 1\cdot63$  cms.

Wt. 50·6 grains. One Purana.

Obverse :—(a) Sun mark ;

(b) Bull's head to right ;

(c) Troy mark ;

(d) Peculiar figure resembling centaur (?)

(e) Head of fish or whale ;

(f) Another whale (?) doubtfully.

Reverse :—(a) Circle with pellet in centre ;

(b) Arc or curved line, possibly part of some big figure—effaced ;

(c) Another circle with pellet ;

(d) Yet another circle ;

(e) Taurine symbol between two horns curved like horse-shoes ;

- (f) Part of some uncertain mark of which only the crescent or arch is clear;
- (g) Another mark—uncertain.

5. Ag. Shape : Nearly square ; Size :  $1\cdot83 \times 1\cdot43 \times 1\cdot78$  cms.  
Wt. 51.5 grains. One Purana.

Obverse :—

- (a) Sun mark ;
- (b) Chaitya with couchant bull on top ;
- (c) Troy mark ;
- (d) Standing bull to right ;
- (e) Rude elephant (?)

Reverse :—Part of some mark effaced.

6. Ag. Shape : Oblong ; Size :  $1\cdot78 \times 1\cdot67 \times 1\cdot31$  cms.  
Wt. 47.6 grains.

Obverse :—

- (a) Sun mark ;
- (b) Uncertain mark ;
- (c) Troy mark ;
- (d) Appears to be similar to (c) of coin No. 7 which is identified as a Chaitya ;
- (e) Caduceus (?)

Reverse :—Fortress.

7. Ag. Shape : Square ; Size :  $1\cdot55 \times 1\cdot49 \times 1\cdot85$  cms.  
Wt. 52.6 grains.

Obverse :—

- (a) Sun mark ;
- (b) Appears to be a crawling cobra with raised hood.
- (c) Chaitya (?) with three tall arches ;
- (d) Troy mark ;
- (e) Lion (?) or horse.

Reverse :—Mark like a centipede (?) or like the tree mark appearing on the coins (Nos. 15 to 19 of this series) newly received from Madras.

8. Ag. Shape : Square ; Size :  $1\cdot38 \times 1\cdot34 \times 1\cdot213$  cms.  
Wt. 49.3 grains.

Obverse :—

- (a) Sun mark ;
- (b) Troy mark ;
- (c) Tree with railing ;
- (d) Chaitya.

Reverse :—Uncertain mark.

9. Ag. Shape : Nearly oblong ; Size :  $1\cdot52 \times 1\cdot26 \times 1\cdot210$  cms.  
Wt. 48.4 grains.

Obverse:—(a) Sun mark;  
 (b) Flower with six large petals;  
 (c) Flower with six small petals;  
 (d) Troy mark;  
 (e) Bull;  
 (f) Caduceus (?)

Reverse:—Mark looking like the Arabic numeral '3'.

10. Ag. Shape: Rectangular and thick; Size:  $1\cdot42 \times 1\cdot91 \times 1\cdot37$  cms.  
 Wt. 49·4 grains.

Obverse:—(a) Sun mark;  
 (b) Chaitya;  
 (c) Troy mark;  
 (d) Bull to right;  
 (e) Chaitya (?)

Reverse:—(a) Elephant (?)  
 (b) Flower.

11. Ag. Shape: Square and thick; Size:  $1\cdot2 \times 1\cdot16 \times 1\cdot265$  cms.  
 Wt. 44·3 grains.

Obverse:—(a), (b) and (c) Sun marks;  
 (d) Troy mark;  
 (e) Indistinct.

Reverse:—Blank.

12. Ag. Shape: Round and thick; Size:  $1\cdot4 \times 1\cdot2 \times 1\cdot239$  cms.  
 Wt. 43·4 grains.

Obverse:—(a) Sun mark;  
 (b), (c) and (d) Parts of uncertain marks.

Reverse:—(a) Part of Troy (?) mark;  
 (b) Chaitya;  
 (c) Uncertain.

13. Ag. Shape: Nearly round and thick; Size:  $1\cdot43 \times 1\cdot28 \times 1\cdot239$  cms.  
 Wt. 50·2 grains.

Obverse:—(a) Lion (?)  
 (b) Sun mark;  
 (c) Caduceus (?)  
 (d) Uncertain, this appears to be a legend of 3 letters reading *Sa ga pu*.

Reverse:—Blank.

14. Ag. Shape: Nearly round; Size:  $1\cdot8 \times 1\cdot2 \times 1\cdot18$  cms.  
 Wt. 12 grains; Quarter purana (?)

Obverse:—Indistinct and partly effaced—A figure resembling the gateway of a stūpa.

Reverse:—Blank.

15. Ag. Shape: Nearly square. Size:  $1.85 \times 1.73 \times .078$  cms.  
Wt. 25.2 grains.

Obverse:—(a) Geometrical design formed of three spiral hooks with small circles in the interspaces;  
(b) Elephant to right;  
(c) Similar to (a);  
(d) Uncertain figure (wheel?) in dotted border.

Reverse:—(a) Troy mark;  
(b) Square divided into 4 compartments with a dot in each;  
(c) Rude elephant to left with sun and moon above;  
(d) Similar to (b).

16. Ag. Shape: Nearly square; Size  $1.74 \times 1.7 \times .075$  cms.  
Wt. 23.8 grains.

Obverse:—(a) Lizard;  
(b) Three pellets linked by curved lines in dotted border;  
(c) Rude Tusker elephant to right with 2 pellets above;  
(d) Similar to (b).

Reverse:—(a) Tusker elephant to right;  
(b) Similar to (b) on the obverse;  
(c) A crab-like figure;  
(d) Similar to (b).

17. Ag. Shape: Nearly oval; Size  $2.16 \times 1.66 \times .076$  cms.  
Wt. 26.6 grains.

Obverse:—(a) Tree;  
(b) Conventionalised Troy mark;  
(c) Tusker elephant standing to right;  
(d) as (b).

Reverse:—Blank.

18. Ag. Shape: Nearly oval; Size  $2.17 \times 1.72 \times .055$  cms.  
Wt. 17.6 grains.

Obverse:—(a) A plough drawn by 2 bullocks; one bull clear, the other doubtful;  
(b) Elephant to left (?) with dots;  
(c) Tusker elephant to left with sun and moon above;  
(d) Indistinct with numerous dots and dotted border. An oval figure surrounded by dots between two crescents, the whole being surrounded by another line of dots. This corresponds with (e) on the reverse of 4.

Reverse:—Blank.

19. Ag. Shape: Almost round; Size:  $1.68 \times 1.65 \times .092$  cms.  
Wt. 26.7 grains.

Obverse:—(a) Geometrical pattern formed of six circles with the 7th in the centre:  
perhaps lotus;  
(b) Tree;  
(c) Similar to (a);  
(d) Tusker elephant to left in dotted border with Sun and Moon above.

Reverse:—Blank.

---

## PART IV—MANUSCRIPTS.

MAHISŪRU SAMSTHĀNADA DOREGALA-PĀRAMPARE  
KAIPHĪYATTU.

This is one of the manuscripts obtained from Ināmdār Karṇik Lakshminarasiah of Tumkur, whose ancestor Nallappa is said to have been serving in the Mysore Court during the days of Krishnarāja Wodeyar III. There is no indication in the manuscript itself as to when or by whom it was written ; but judging from the fact that it stops short with the accession of Krishnarāja Wodeyar III in 1799, we may ascribe it to about 1800 A.D.

While it has its value as a chronicle, like those already known, it has to be observed that it is too short and scrappy and cannot therefore be much relied upon. In a way it follows the order of narration in the Annals of the Mysore Royal Family published by the late B. Ramakrishna Rao twenty years ago. But it is not so exhaustive ; nor is the chronological order of events correctly given: the Śaka year mentioned is, in many places, behind the given cyclic year by about two years. The cyclic year is generally correct while its other details are often different from those given in the Mysore Annals. A few points of historical matter, however, appear to be new ; but these are of minor importance only and require, moreover, corroboration in several cases. The manuscript is little more than a mere list of the Mysore rulers and of their conquests and is lacking in chronological precision and historical detail.

At the beginning is given a very brief account of Lord Krishṇa's appointment of His sister, the goddess Chāmūndā as the patron deity of the Mysore Branch of the royal family of the Yādavas. Yadurāya is simply mentioned as one of the dynasty, no reference being made either to his migration to Mysore from the distant north nor to his exploits, military and romantic, in the south. His brother Krishnarāya is not at all mentioned. It is stated that the king was a devotee of the god of Nārāyaṇagiri and that, therefore, the hill came to be known as the Yādavagiri and Melukōṭe (supreme fort or the fort on the hill).

Hiri-Chāmarasa Vadeyar, the fourth king, had six fingers—a fact not stated in the Annals but known from other sources<sup>1</sup>.

The sixth king Timmarāja Vodeyar who gained the title of Antembaraganḍa, bought Tippūr from the temple authorities at Kañchi and gave it away to the Melukōṭe temple. This fact is not stated elsewhere.

Krishnarāja Vodeyar, a son of Hiri-Beṭṭada Chāmarāja Vodeyar, the fifth king, is stated to have succeeded his brother Timmarāja Vodeyar, the sixth king, on

(1) See Wilks' History of Mysore, Vol. I—p. 21.

the throne and won the title of Śringārahāra while he was king. The Annals state that he did not rule, but that he won this title during his father's regime. It is, however, possible to explain away this discrepancy of detail, for the Annals state that all the three sons of Hiri-Bettada Chāmarāja received territories and the author of the present manuscript may have committed the mistake of referring to a mere administrator as a ruler. Wilks says that a partition was actually effected among the three sons<sup>1</sup>. The Annals assert that Timmarāja Vodeyar was crowned king during his father's life time and that his brother Bōla Chāmarāja Vodeyar was further nominated as his successor<sup>2</sup>.

Rāja Vodeyar, the ninth king, is stated to have been the eldest son of Bōla Chāmarāja and to have succeeded his brother Bettada Chāmarasa as the latter proved himself incompetent to rule. The Annals state that he was the second son<sup>3</sup> by the eldest queen and that he succeeded his brother Bettada-chāmarāja who abdicated the throne in his favour<sup>4</sup>. Some facts relating to the misunderstanding and the consequential quarrels between the brothers are given in the manuscript and confirm the account given by Wilks<sup>5</sup>. There appears to have been some trouble connected with the financial resources of the country and the compulsory retirement of Bettada Chāmarasa was perhaps inevitable circumstantially. The dethroned king seems to have reconciled himself to what was done and to have settled in Raṅgasamudra later on since the son of Rāja Vodeyar was hostile to him and had even attempted to put out his eyes.

While describing how Rāja Vodeyar came to acquire Seringapatam from a vassal of the Vijayanagar Empire, the manuscript gives an account of the installation of the god Raṅganātha on the island through the austerities of the sage Gautama and of the subsequent neglect and the consequent dilapidation of the shrine until the image was discovered by a dancing girl (through her cow). She built for the god a new temple where, before long, a Brāhman, as directed by providence, arrived for worship, completed the building of the temple, put up a new shrine for the god Tirumaladēva to the west of the Raṅganātha temple, changed the course of the Kāvēri westwards in § 816 Ānanda, corresponding to 894 A.D. and built the fort which he named Śrīraṅgapura. A line of Danāyakas called elsewhere the nava-dhanāyakas<sup>6</sup> ruled the place subsequently, whose names are mentioned as follow:—

### 1. Timmaṇṇa Dhanāyaka.

(1) *Ibid.*

(2) Annals of the Mysore Royal Family p. 15.

(3) *Ibid.* p. 16; see also Mysore and Coorg from the Inscriptions, p. 126.

(4) Annals of the Mysore Royal Family, p. 16.

(5) Wilks' History of Mysore, Vol. I, pp. 23 ff.

(6) Another MSS. entitled Maisūru Doregalā Vamśābhyudaya See No. K. A. 273 Catalogue of the Mysore Government Oriental Library.

2. Māraṇṇa Dhaṇāyaka.
3. Sōmanna Dhaṇāyaka.
4. Rangarāja Dhaṇāyaka.
5. Timappa Dhaṇāyaka.
6. Patri Dhaṇāyaka.
7. Sutrāma Dhaṇāyaka.
8. Tirumala Dhaṇāyaka.
9. Gōvinda Dhaṇāyaka.

Later Śrirangarāja, Rāmarājayya and the Ummattūr chiefs came to rule the place until the Mohamedan incursions set in. During the time of Gaṅgarāja Vodeyar, son of Dyāvarāja Vodeyar, Krishṇarāya of Vijayanagar captured the place along with Śivasamudram from the Ummattūr chiefs. Subsequently a certain Chikka was in occupation of the fort, from whom Śrī Raṅgarāya of Vijayanagar conquered it.

The manuscript refers to an agreement between Rāja Vadeyar and the Kalale Arsu Family to the effect that so long as the descendants of Rāja Vadeyar rule as kings, those of the Kalale Family should hold sway as Dalvoys. A list of the Dalvoys upto the time of Rāja Vadeyar is given as follows:—

Māraṇāyaka	...	2 years.	Liṅgaṇa	...	4 years.
Beṭṭapa	...	4 "	Vikramarāya	...	8 "
Basavalingana	...	4 "	Nanjarājiah	...	6 "
Timmapā	...	2 "	Kempiah	...	1 year
Liṅgarājiah	...	1½ "	Hampeya	...	1 "
Dāsarājiah	...	2 "	Liṅge gauda	...	1½ years.
Hampeya	...	5 "			

Nandināthayya, son of Mallarājiah of Kalale, was appointed as the Dalvoy by Rāja Vadeyar. With one or two omissions and in a different order the same list is given in the Annals of the Mysore Royal Family for the reign of Narasarāja<sup>1</sup>.

Rāja Vodeyar is stated to have had six sons born to his eldest queen. Their names are given as (1) Narasarāja Vodeyar, (2) Beṭṭada Vadeyar, (3) Dodḍabēṭṭada Rāja Vodeyar, (4) Chikkabēṭṭada Rāja Vodeyar, (5) Chāmarāja Vodeyar and (6) Timmarāja Vodeyar. The Annals give a different account thus:—

1. By the eldest queen Viśājammaṇṇi—

- (1) Narasarāja Vodeyar,
- (2) Beṭṭada Vodeyar, and
- (3) Nañjarāja Vodeyar.

2. By Yeḍavanahalli Timmājammaṇṇi—

Immaḍi Rāja Vodeyar.

3. By Bilikere Dēvīrammaṇṇi—  
Chāmarāja Vodeyar.

The second queen Timmājammanṇi is stated to have adopted Kanṭhīrava Narasarāja Vodeyar.

While several of the conquests, and some of them important ones, effected by Chāmarāja Vodeyar, the tenth king, are omitted in the manuscript, those of Koggadadyāvanakunte in Krōdhana, Āshādha ū 10 and of Kaṭṭemalalavāḍi in Akshaya, Āshha, do not find mention in the Annals. Wilks, however, mentions the conquest of Kaṭṭemalalavāḍi.<sup>1</sup>

The manuscript states that Nandināthayya was the Daļvoy during the time of Immaḍi Rāja Vodeyar and that when he died during the reign of Narasarāja, his brother Komārayya Ars succeeded him. From the Annals it is known that Vikramarāya who was the Daļvoy during the time of Rāja Vodeyar II, was sentenced to life-long imprisonment by Narasarāja, for having poisoned the late king Immaḍi Rāja Vodeyar. Timmapa Nāyaka is said to have been appointed the Daļvoy in his stead.<sup>2</sup>

A reference is made in the manuscript to the hostile relations between Narasarāja Vodeyar and Māgaḍi Kempe-gauḍa. The Mysore king is stated to have looted the army of the Māgaḍi chief near Yelahanka.

The manuscript says that Chikka-Dēvarāja was the younger brother of Dodda Dēvarāja, while we know from the Annals that he was the son.<sup>3</sup>

In the list of Chikkadēvarāja's conquests the following are not mentioned in the Annals:—Channarāyadurga, Kōlār, Mīdagēsi, Gūḍumaḍi, Buttipura, Āvaṇi, Perūr, Araśidāvaṇi and Hosakōṭe.

Tirumala Ayyangar is stated to have been the guru and minister of Chikka-dēvarāja and to have built a choultry in his name and a Venkaṭēśvara temple<sup>4</sup> to the northwest of Seringapatam. A list of the contemporaries, about 50 in number, of Chikka Dēvarāja is given and they are said to have been either subdued or conquered by the Mysore king. Their names are stated below.—

Lakshmappa Nāyaka of Narasipur, Ībhadreya, Phālalōchana Nāyaka of Mūgūr, Malla Nāyaka of Ummattūr, Chokkappa Nāyaka of Madura, Viṭaṇṇa of Maddūr, Baira Nāyaka of Channapaṭna, Hanūma Nāyaka, Krishṇappa Nāyaka of Arkalgūd, Gammaṭa Rangappa Nāyaka of Ratnagiri, Keḍadi Śivappa Nāyaka of Nagar, Chikkappa Gauḍa of Maddagiri, Jayaji Ghōṭake, Adādhīrāma of Arākere, Krishṇappa Nāyaka of Bēlur, Vitarājaya of Grāma, Immaḍi Rāmarāju of Yelāndūr, Karāchūri Nanjarājaya of Ālambāḍi, Vijayarāju of Kāragali, Kempe Gauda

(1) History of Mysore, Vol. I, p. 29.

(2) Annals of the Mysore Royal Family, p. 68.

(3) *Ibid.* p. 95; but see Wilks' History of Mysore, Vol. I, p. 35.

(4) This temple has been recently transferred to Mysore and rebuilt in the Vāṇi Vilās or Vontikoppal Extension, Mysore.

of Māgaḍi, the son of Jagadēvarāya, Virappa Nāyaka of Madura, Nanjunḍarasu of Piripaṭṇa, Śrīraṅgarāya, Sāla Nāyaka of Hāgalavāḍi, Maliyappa Nāyaka, Chennamma Nāyaka of Sālyā, Nimbāji Ghōṭake, Mallarājaya of Naraneli, Prabhu Hebārava of Kannambādi, Śrīkaṇṭha Vaḍeyar of Saragūr, Chennarājiah of Arekoṭhāra, Prabhu devaru of Tagadūr, Ghaṭi Modalāri, Bhairava Nāyaka of Kadāba, Venkāṭādri Nāyaka of Satyamangala, Narasavadēru of Dēvarāyanadurga, Bhujaṅga Vaḍēru of Toranāḍ, Khāsim Khan of Tumakkūr, Krishṇappa Nāyaka of Aigūr, (Lakshmappa Nāyaka of Narasipur—a repetition), Nañjarājiah of Sōsale and Talakāḍ, Tirumalarājayya of Paṭṇa, Śyāma Dhanāyaka of Hosaholalu, Channadyāvayya of Hegaṇadyānakōṭe, Pratāpa Nāyaka of Kallūr, Yakabāla Rao, Chandraśekhara Nāyaka of Hosūr, Jahagīrakhāna of Honnavalli, Husain Khān of Bammasandra, and the people on the side of Yankōji.

The reign of Krishṇarāja II is not completely dealt with and the account stops abruptly. The rest of the manuscript gives merely a list of the Mysore rulers up to Krishṇarāja Wodeyar III, together with the dates of their accession and their period of rule. These, as already stated, are not always correct.

## PART V.—NEW INSCRIPTIONS FOR THE YEAR 1936.

## HASSEN DISTRICT.

## HASSEN TALUK.

## 1.

At the village Malligavālu in Kāttaya Hobli, on the 1st viragal near the Bhairava shrine.

Size 3' x 2'.

Kannada language and characters.

ಹಾನನದ ತಾಲ್ಲೋಕು ಕಟ್ಟಾಯ ಕೋಬಳ ಮಲ್ಲಗಾಳು ಗ್ರಾಮದ ಭೈರವ ದೇವನಾನದ ಮುಂದೆ  
ನಿಂತಿರುವ ಇನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3' x 2'.

ಇನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

1. ಸ್ವಾಸ್ಥ ಸಮಸ್ತಧುವನಾ ತ್ರಿ [ಯ] ತ್ರಿ [ಥಿ] ವಿವಲಭ ರಾಜಾಧಿರಾಜ ನು
2. ವಾರಸಿದ್ಧಿಗಿರಿಂದುಗ್ರೀ [ಮಲ್ಲ] ಮರಿಪರೋಳಿಗಂಡ ಕದ [ನ] ಪ್ರಚಂಡ ಪ್ರತಾ
3. ಪಕ್ಷಾಯಿಸಳ ಏರನಾರಸಿಂಗದೇವನು ತ್ರಿಪ್ರಾಜ್ಯಂಗ

ಇನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

4. ಯುತ ಏರ್ವಲ್ಲಿ ಜಯ ಸಂಪತ್ತರದ
5. ಪಜ್ಞಾಮಿ ಬ್ರಹ್ಮವಾರ
6. ದ ಮಂಗವಾಳದ

*Note.*

This viragal has the usual sculptures of Kailāsa, etc., below which the inscription is engraved. As the slab is broken on a side, the lines 5 and 6 are cut off in the middle and a portion of the inscription is lost.

The record belongs to the reign of the Hoysala king Viranārasingadēva, praised as the refuge of the universe, Śanivārasiddhi, Giridurgamalla, defeater of Malepas. The date is given as Thursday 5th lunar day in the cyclic year Jaya. It is not dated in the Śaka era. The names of the month and of the fortnight are lost. There are three kings of the name Narasimha in the Hoysala lineage. The year Jaya occurred in the reign of Narasimha II only and corresponded to 1234 A.D. The titles Śanivārasiddhi, etc., in the grant were possessed by him and the characters of the record also seem to belong to this period.

The inscription seems to record the death of a warrior belonging to the village Marigavāla probably the same as Malligavālu in which the viragal is found.

## 2.

On a 2nd viragal at the same place in the same village Malligavālu.

Size 2'—6" × 1'—6"

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೇಯ ಏರಗಲ್ಲನ ಮೇಲೆ.

ಪ್ರಮಾಣ 2'—6" × 1'—6"

ಮೆದಲನೆಯ ಅಡ್ಡಪಟ್ಟ.

1. ಸ್ವಸ್ತಿಸಮಸ್ತ . . . . . [ಕಲ್ಲು ಒಡೆದದೆ]
2. . . . ಮರೀರಾಜ ರಾಜ . . . .
3. ಪ್ರಂಡ ಸುವಾರಸಾರಿ ಗಿರಿಧ್ಯಾ . . .
4. ಉದಂಕರಾಮ ಸಸ್ಯಂಕಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಹೆಯ್ಯ [ಇ] ಏರ [ಬಿ]
5. [ರಾ] ಇ ದೇವರು ಮಹ (?) ಪರಿಯ ದುರ್ಗಾದಲು (?) ಸುಬ
6. ದಿ ರಾಜ್ಯಂಗೆಯುತ್ತಿರಲು ಶ್ರಮಕ್ತಿರಿಯರಸಯ ಬ [ಮ್ಯಾಲದೇವಿ] ಸಂಕಾಳ ವಿನೇಧ

*Note.*

A part of the upper portion of the viragal is broken and lost. Some lines in the bottom portion are also lost. Thus the record is very incomplete.

It belongs to the reign of the Hoysala king Vira Ballala II. The king is stated to have been residing at Mahavaleya-durga with the senior queen (*piriyarasi*) Bammaladēvi. Beyond this nothing more can be made out.

The characters seem to belong to the end of the 12th or beginning of the 13th century A.D. Bammaladēvi, the senior queen of Ballala II was the daughter of Mokhari Lakhayya. She was well versed in the arts of music and dancing. [See E. C. V. Chennarāyapatna, 254].

## 3.

On a 3rd viragal at the same place in the same village Malligavālu.

Size 2' × 1'—6".

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 3ನೇಯ ಏರಗಲ್ಲನ ಮೇಲೆ.

ಪ್ರಮಾಣ 2'—0" × 1'—6"

1. ಅದುರ ಕಮಳನೂ ಇಜಿದುಬಿ
2. ಇತಲು

*Note.*

This viragal inscription records the death of one Kamaṇa of Adur while fighting in a battle. The characters belong to the 14th century.

## 4.

At the village Bilgunda in the same hobli of Kattaya, on a slab standing below a Fig tree.

Size 3' x 1'—6".

Kannada language and characters.

ಅದೇ ಹೋಬಳಿ ಬಿಲ್ಗುಂದ ಗ್ರಾಮದ ಅರಣ್ಯಕ್ಷೇತ್ರ ಕೆಳಗೆ ಸಂತರುವ ಕೆಲ್ಲು.

ವ್ಯಾಖ್ಯಾನ 3' x 1'—6"

1. ಕಲ ಪ್ರವೇಶ ಅಂತ ನರು	5. ಕಾನುದ ಸಿದ್ದೇಶ್ವರ ದೇವಂಗ
2. ಜಲ ಸಂವರದ ಶೈಂಕ ತು ಇ	6. ಬಿಲುಗುಂದ ಗ್ರಾಮವನು
3. ಕೃಷ್ಣಪ್ರಾಣಾಯಕಂಗೆ ಪ್ರಾಣ	7. ಮಾನ್ಯವ ಕೆಂಪ್ಲನು
4. ವಾಗದೇಕೆಂದು ಯಾಕಣಾಯಕರು	

Note.

This inscription records the gift of the village Bilugunda for the services of the god Siddhēśvara in Hāsana (Hassan) by Bukaṇānāyaka, for the merit of Krishṇappa Nāyaka in the Kali year 4627 Sarvajit sam. Jyēṣṭha śu 10 corresponding to 11th May 1527. Krishṇappa Nāyaka of the record is the same as the chief of Bēlūr named Era Krishṇappa Nāyaka who ruled from about 1524 to 1566 (E. C. V. Hassan Volume Intr. P. 33). Bukaṇā Nāyaka called also Bukkanā Nāyaka was a subordinate of Krishṇappa Nāyaka and has made numerous gifts of lands for temples for the merit of his master (see E. C. V. Hassan 2 of S' 1485, 15 of S' 1483, 22 of S' 1488).

The temple of Siddhēśvara referred to here is situated at Hassan near the Hāsanāmbā temple.

5

At the village Gorūru in the same Kattaya Hobli on a slab in the ceiling of the garbhagṛīha in the Yōgamādhava temple.

Size 3' x 3'.

Kannada language and characters.

ಗೇರೂರು ಗ್ರಾಮದ ಯೋಗಾನರಸಿಂಹ ದೇವನಾಥನದ ಗರ್ಭಗೃಹದ ಮೇರಾಜ್ಯವಣಿಯ ಕಾನುಗ್ಲನಲ್ಲ.

ವ್ಯಾಖ್ಯಾನ 3' x 3'

1. ವ್ಯಾಯ ಸಂತ್ಯರ ವ್ಯೇಕಾಬ ತು ಇಲ್ಲಾ ಗೇರೂರು ಶ್ರೀಮದ್ಕೇಶ ಮಹಾಜನಂಗ
2. ಈ ಯಾಗಾದಿ ತರುವಾರ ನಾರಸಿಂಗಾಗಳಿಗೆ ಕೆಂಪ್ಲ ದಮ್ಮ ಕಾಂತ ಸಂಮ ಗೋ
3. ರಾಷ್ಟ್ರ ಗ್ರಾಮಾಂಶ ಜರ್ವಾಗಾರಿ ಯಾದು ಅಂಮಣಜಾಯಕರಿಗೆ
4. ಭಿಂಬಂ ಮಾಡಿ ಅರಮನೆಯಂದ ಥಿಮ ಸಾಕಣಾಗಾರಿ ಥಂಡಾರದಿಂದ
5. ಕೇಂದ್ರಿಸದ ವೇದಸ್ಥ ಗ್ರಾಮದಿಂದ ಗ ಇಶ ಗಾವುಂದರ ನಾಯಿಯಂದೆ ನಂಮ
6. ಕೈಯಲು ಹೆಗ್ಗಿತೆ . . . . . ದಿಂದ ಯಾಂತ ಗ ಇಂ

7. ವಾಸು . . . . ಯನು ಮಾಡಿಸಿ ಚಿನ್ನು ಲಾಧಾರವ ಮಾಡಿ
8. ದರಾಗಿ ಮಹಾಜನಂಗರು ಸಚ್ಯುಕ ಮಾನ್ಯವಾಗಿ ನಾನು ನಮಗೆ
9. ಮಾಡಿದ ಕೆಳಗ ದೇವಾಲಯದಲ್ಲಿ ಹೆಚ್ಚು ವಾಸುದೇವರೇಂದ್ರಿ ನಿಮ್ಮ ಕೆ
10. ಸರಕರಕೆಯನು ನಾಧಿಸಿ ಹೆಚ್ಚು ಕೆಂಪಣಿಕೆ ನೀವು ಕೆಂಂ
11. ಕಿರಿಯ ಗೋ . . . . ಕೆಂಡ ಕುಲಸ್ತಾನದ ಕಡೆ ನಿಂಮತಾಯ
12. . . ದ ಯನು ಕೆಂಪ್ಪೆ ನಿರೆ ಮರದ ಅಳಾಗ
13. ಗಾದೆ? ಕೆಂಪ್ಪೆ ಗದೆ . . . . ವನು ಸಕರ
14. ಜ್ಯೋತಿಕ ಧಾರಾ ಪೂರ್ವಕವಾಗಿ ಮಹಾಜನಂಗರು ಸಚ್ಯುಕ ಮಾನ್ಯವಾಗಿ ವಾಮನಮುದ್ರೆ
15. ಯಂ ಗ್ರೇಡು ಕೆಂಪ್ಪೆ ವಾಸುದೇವರ ಕಂದ ನಿಲಸಿದ ಧಂಮತಾನನ
16. ಮಹಾಜನಂಗರ ಇಂಪ್ರೆ ಶ್ರೀ ವಾಸುದೇವರು ಸ್ವರ್ವದತ್ತಂ
17. ಪರದತ್ತಂ ವಾ ಯೋ ಕರ್ತೇತವಸುಂಧರಾಂ ಷಷ್ಟಿ ಪರುಷ ನಕ್ಷತ್ರಾ
18. ಈ ವಿಷ್ಣುಯಾಂ ಜಾಯಕೇರ್ಕುಮಿಃ ॥ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

*Transliteration.*

1. Vyaya-samtsara Vaiśākha śu 1 lū Goraura śrimad aśeṣha-mahājanamga—
2. lū Bagavādi taļuvāra Nārasingaṇagalige koṭṭa dharmma-śāsana namma  
Go—
3. raūra grāmaū jirnavāgi yidali Tipmaṇa-danāyakarige
4. binnahamī mādi aramaneyimda dhamma-sābayavāgi bhamdāradimda
5. koḍisida Vōsanada grāmadimda ga 125 gāvumḍana satiyimde nimma
6. kaiyalu Heggade . . . . diṇda yiliva ga 50
7. Vāsu . . . . yanu mādīsi jirnna-udhārava mādi-
8. darāgi mahājanamgaļu sarvaikamānyavāgi navu nimage
9. mādīda hosa-dēvālayadalli haleya-Vāsudēvaroļage nimma he-
10. sara harakeyanu sādhisi holeya keļagaṇa hāli nīvu kom . .
11. hiriya gō . . . . koṇda kulastānade kaḍahu nimma tāya
12. . . reyanu koṭṭa sile marada āruga
13. gāde? koṭṭa gade . . . . vanu sa-hira-
14. nyōdaka-dhārā-pūrvakavāgi mahājanamgaļu sarvaika-mānyavāgi vāmanamudre—
15. yan gaidu koṭṭu Vāsudēvara himde nilisida dhammaśāsana
16. mahā-janamgaļa voppa śrī Vāsudēvaru sva-dattam
17. para-dattam vā yō harēta vasumḍharām shashṭhi-varusha-sahasrā—
18. ni vishṭāyām jāyatē krimiḥ śrī śrī śrī śrī

*Note.*

This inscription being set up in a slab in the ceiling of the garbhagṛīha cannot be easily read and hence there are several lacunæ in the record.

It seems to state that the old village of Goraūr (same as Gorūr) was in ruins and a new village was set up and the god Vāsudēva in the village was transferred

to a temple erected in the new village. The funds necessary for the purpose were raised partly from a grant of 125 gadyāṇas from the Palace Treasury at the village Vosana (Hassan ?) and 50 gadyāṇas gifted by the gauda's wife paid through the watchman (*taluvāra*) named Nārasingaṇa of the village Bagavādi. The grant of funds from the Government was obtained by appealing to Timmaṇa-dāṇayaka for help. This Timmaṇa-dāṇayaka is probably the same as the chief referred to in E. C. III, Seringapatam 86 of 1471. Osana or Vasana is the name of a village in Chitaldrug District (See E. C. XI Davangere 113). But it is far off from Gorūr.

For the services rendered by the watchman in collecting the funds for the purpose and in building the new village and temple the mahājanas of the village Gorūr are next stated to have assembled in their temple and prayed for his welfare and granted him some wet land on the bank of the river (Yagachi) in their village. (The details of the boundaries of the land given cannot be clearly made out on account of lacunæ). A stone with the effigy of Vāmana carved thereon was set up behind the god Vāsudēva recording the above grant of land made free of taxes by the *mahājanas*. The signature of the *mahājanas* was set up at the end of the grant as Śri Vāsudēvaru.

The usual stanza which threatens one with birth as a worm in ordure for 60,000 years if he confiscate gifts made by himself or others is given at the end of the record.

No king is named in the record. The date is given as Vyaya sam. Vaiś. šu 1. From the mention of Timmaṇa-dāṇayaka and the nature of the characters it is possible to infer that Vyaya here corresponds to 1466 A. D. and the date given is equivalent to April 15, 1466.

## 6.

On a slab in the pavement of the navaranga in the same Yōgāṇarasimha temple at Gorūr.

Size 3' × 1'.

Kannada language and characters.

ಅದೇ ಯೋಗಾನರಸಿಂಚದೇವಾಲಯದ ನವರಂಗದ ಹಾಸುಗ್ಲಿನ ಮೇಲೆ.

ಪ್ರಮಾಣ 3' × 1'.

1. ನಾರಸಿಗೆ ಹೊಳೆಯಂಮನಸೇವ	3. ನರಸಿಂಹಾಯನಮಃ
2. . . . .	

### Note.

This records the salutations of some devotees to the god Narasimha (called Nārasa). One of the devotees is named Holeyamma. The characters belong to the 18th century A.D.

## ARKALGUD TALUK.

At the village Basavāpāṭṭa in the Hobli of Basavāpāṭṭa, on a slab near the lamp-pillar of the Shāḍbhāva-rahitēśvara temple.

Kannada language and characters.

ಅರಕಲಗೊಡು ತಾಲ್ಲೂಕು ಬಸವಾಪಾಟ್ಟಾದ ಹೋಬಿ ಕನಬಾ ಗ್ರಾಮದಲ್ಲಿರುವ ಪಂಡ್ಯಾವರಹಿತೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ಇರುವ ದೀಪಸ್ತಂಭದ ಕಲ್ಲುಗೋಡೆಯ ಚಪ್ಪದಿಯಲ್ಲಿ ಕೆತ್ತಿರುವುದು.

1. ಸ್ವಸ್ತಿಉಳಿರಾದಿ ! ಮಾಡಯ್ಯ ಕೆಲೋಡಿ	5. ಕಾಯ್ಯವಂ ಕವರೆಯ [ಕೆಂದ]
2. ಬತ್ತುವಣ್ಣವಂಕೊಣ್ಣ ವಣ್ಣಯ್ಯ ಮೂ	6. ಪಾಜ ॥
3. ಕಯ್ಯನುಂ ಮಾಡಿದ್ದಿ ತಕ್ಕಮ	7. ಮಂಗಳಮಹಾ
4. ಬತ್ತುವಣ್ಣವಂ ಕೊಣ್ಣಮು ಮಂಷ್ಟ [ತ್ತು]	

## Note.

The meaning of this record incised in characters of the 10th century A. D. cannot be clearly made out. It seems to record the grant of *bittuvatṭa* by two persons Alurādi (?) Māchayya and Ponnayya Mūkayya. The first is said to have granted *bittuvatṭa* in the village (?) Kogādi. The second is said to have granted 30 (units of land) as *bittuvatṭa*. He who violates this is threatened with the sin of killing cows. *Bittuvatṭa* seems to mean the grant of some land or a portion of the income of the lands given to a person for some work of public utility made by him.

At the village Rāmanāthapur in the same hobli, inscriptions on rocks leading to the Gōgarbha from near the Agastyeśvara temple.

ಅದೇ ಹೋಬಿ ರಾಮನಾಥಪುರದ ಅಗಸ್ತೇಶ್ವರ ದೇವಾಲಯದಿಂದ ಗೋಗರ್ಭಕ್ಕೆ ಕೋರುವ ದಾರಿಯಲ್ಲಿ  
ನದೀ ಬಂಡಿಗಳ ಮೇಲೆ ಕೆತ್ತಿರುವುದು.

I. ನಾಗರಾಕ್ಷರ : ಮರಾಟೆಧಾಂ.	II. ನಾಗರಾಕ್ಷರ : ಮರಾಟೆಧಾಂ.
1. ಸದಾಂವಪಾಂಪಾಂ	1. ಪ್ರಕಾರಾದೇಶ ಕುಣ
2. ಕಣ್ಣೇ ಗಾಂಧೀಷ	
III. ನಾಗರಾಕ್ಷರ : ಮತ್ತು ಧಾಂ.	IV. ನಾಗರಾಕ್ಷರ ಮತ್ತು ಧಾಂ.
1. ಪೊಡ್ಯೆಕಾರೇವಾ । ನರಸ್ಯ	1. ಶ್ರೀ ಗಾಯತ್ರಿಯ ಸರೆಯಲ
II. ನಾಗರಾಕ್ಷರ ಮತ್ತು ಧಾಂ.	2. ವ್ಯಾಂದು ಗಾಯತ್ರಿಯ ಮಾಡಿದ್ದ
1. ಪೊಡ್ಯೆಕಾರೇವಾ । ನರಸ್ಯ	3. ಹನ್ನೆರಂದು ಸಾವರ ಗಾಯತ್ರಿ
III. ನಾಗರಾಕ್ಷರ ಮತ್ತು ಧಾಂ.	4. ಹದ ಥಲ ಶ್ರೀರಾಮ
1. ಶ್ರೀ ಗಾಯತ್ರಿಯ ಸರೆಯಲ	5. ಶರಣ
2. ವ್ಯಾಂದು ಗಾಯತ್ರಿಯ ಮಾಡಿದ್ದ	
3. ಹನ್ನೆರಂದು ಸಾವರ ಗಾಯತ್ರಿ	
IV. ನಾಗರಾಕ್ಷರ ಮತ್ತು ಧಾಂ.	1. ದೊಣ್ಣುತ್ತಿನ । ಲಕ್ಷ್ಮಿಜೀಗ
1. ದೊಣ್ಣುತ್ತಿನ । ಲಕ್ಷ್ಮಿಜೀಗ	

V.	ಕನ್ನಡಕ್ಕರ ಮತ್ತು ಭಾಷೆ.		
1.	ಶ್ರೀಮತು ಲಕ್ಷ್ಮಿಪತಿ ಸಿವಾ	4.	ಶರಣಾಚ
2.	ಸಯುರಾದ ಕೆಲ್ಲುರ ಮಂಗ	5.	· · ·
3.	ಜಾಂಬಕ ಅಮೃಸವರ		
VI.	ಮೃಸುರ ಕಾಮರಾಜ   ನಂಜಪ್ಪ   ಆದೆಂ   ನಂಗಪ್ಪ		
VII.	ದಖವಾಯ   ಯಕ್ಕೆರಿ   ಸದ್ಗುಲಂಗಂಜ		
	ಂಗಂಜ   ನಾಗಪ   ನಾಗಪ್ಪ		
VIII.	1. ಅಂತ್ಯೋದ್ಯುರ ಸಂಗ್ರಹ 2. ತಾಯಿ		
IX.	1. ಆದವಾನ ಲಂಗಿದ 2. ಸಯುಸಮಗ ವೀರ 3. ದಾಸಂಜ ಹರಿಪ್ಪಿ	4. · · · · ವಿರುಂಬಂ 5. ಇಸ್ತೇಚೆ	
X.	ಪುತ್ರ ಭರಾಮಾದೇವರ ಹಕ್ಕದ ಕೆಳಗೆ 1. ಕಾಸಕದಕ್ಕೆಯ್ಯಮಗ	2. ರಂಗದಸ್ತ್ರೀಯ್ಯ	

*Note.*

These small epigraphs with the exception of one (No. III) have been engraved at various times to denote the names of devotees who visited the place and paid their obeisance to the God Rāmanātha. The exception is No. III which states that those who repeat Gāyatri even once at the place with devotion will gain the reward of repeating Gāyatri twelve-thousand times. The record ends with obeisance to the God Rāma.

The first epigraph gives the name of Sadāśiva Pyāpāji Paikagā, dēś-kulakarni, Gādhol. He was a Mahratta gentleman. The characters seem to belong to about the middle of the 18th century.

The second gives the name of Vodaijā Rēvā Narasya. He seems to have been a Mahratta. The characters seem to be similar to those of the previous number and of the same date.

Epigraph No. IV is in Kannada characters of the 19th century and contains the names of Dōṇne Sīna and Lakki Jetga.

Epigraph No. V is in Kannada characters of the 17th century A.D. and denotes some person who was a devotee of Mangalambikā-ammanavaru of Kollur seated on the hill Uchāchala?

Epigraph No. VI is important as it contains the name of Maisūra Chāmarāja. The characters seem to belong to the end of the 17th or the beginning of the 18th century. The king Chāmarāja of this record is probably the same as king Chāmarāja Vodeyar VII of Mysore who ruled from 1732 to 1734.

The other names contained in this record are Nanjappa, Ādenṇa and Ningappa who were probably the king's attendants or officers.

Epigraph No. VII gives the names of Daļavāyi Linganṇa, Ikkēri Nāgapa, Siddalingaṇa Nāgappa in the 17th century Kannada characters. Daļavāyi Linganṇa known also as Daļavāyi Bannūru Linganṇa was the Commander-in-chief of the Mysore troops under the king Chāmarāja Vodeyar VII. He seems to have conquered Arikūthāra (Chāmarājanagar) and besieged Channapaṭna. The other names indicate his followers, one of whom Ikkēri Nāgapa seems to have been a native of Ikkēri or Nagar.

The next number VIII contains the names of Aghōrēśvara Ningapa and Tāyaṇa in the characters of the 17th century. Aghōrēśvara is the name of the Śiva temple at Ikkēri and probably Ningappa was a native of Ikkēri.

The next number IX contains the names of Viradāsaṇna, son of Lingadāsaya of Ādavāni and Haripalli Virupaṇna. It is engraved in the Kannada characters of the 17th century. It is interesting to note that among the devotees that visited the temple of Agastyēśvara at Rāmanāthapura were the natives of the distant Ādavāni or Ādoni, in Bellāri District.

The last number X is inscribed below a relief figure of the God Paṭṭābhirāma. It contains the name of Rangadāsaiya, son of Kanakadāsaiya in Kannada characters of the 16th century. Kanakadāsa was a famous devotee of Vishṇu and flourished in the early part of the 16th century A.D. It is difficult to say whether the Kanakadāsa of the record is identical with him.

## 9

## BELUR TALUK.

At the town Belur in Belur Hobli, on a slab now set up in the north mantapa in the enclosure of the Chennakēśava temple. (This is said to have been brought from the south-west wall of the Fort at Bēlūr.)

Size 3' x 2'.

Kannada language and characters.

ಬೇಲೂರು ಚನ್ನ ಕೇರವ ದೇವನಾನಿದ ಉತ್ತರಕಡೆ ಪ್ರಾಕಾರದ ಸಾಲುಮಂಣಪದಲ್ಲಿರಿಸಿರುವ ಕಲ್ಲು.

ಇದು ಹಂಡೆ ಕೋಟಿಯ ಸ್ವರೂಪುಗಳಿಂದ ಗೋಡೆಯಲ್ಲಿ ಸೇರಿದ್ದಿತು.

ಪ್ರಮಾಣ 3' x 2'.

1. . . . . ಬಿಡೆ ಬಿಡೆ ದದ . . . . .
2. . . . . ಸುವೆಂ ಪ್ರತಿಬರ್ದಿಪಂ ಶ್ರೀ ಗಾಜಮಾನಾನ್ಯಾತನ . . . . .
3. . . . . ಕ್ರೀತ್ಯಾರಪ್ರೇರಣ್ಯು ರಂಗೇಂಬಿಂದಾದ್ಯಾತ್ರಾಂತರ . . . . .
4. . . . . ಕ್ರಿಸ್ತಮುದ್ರಂಸಾಕ್ಷಿಯಾಗಲು ಕಡಿಸಿದ . . . . .
5. . . . . ಜಪಾತ್ರದಿಂಬ ಮಾನಪರಿಗಳಿಂದಿರ್ಷಿಲಿಪಿ . . . . .
6. . . . . ಜವಮಂಡುಕಾಬಿದ್ವೈಲಿಂದಿಕ್ಷಿದಂ ನಿಮಿಷಮಾತ್ರದೇಹಿ . . . . .

7. . ದಾರಿದ್ರ್ಯಕ್ರಾಂತಿ ತಡರಣಂ ಮನು ಸಿಹಿರಂ ವಿದ್ಯುತ್ . . .

8. . [ಹೀಗೆ] ಕಾತ್ತಿರ್ಥಾನಾತ್ಮಿಗಿರ್ದಾಗಿ ರದೆ ಕರ್ತವೀಯರಂಗ ಭುಧಿವಹಕ . . .

9. . ಬ್ರಹ್ಮಂ ಶೈವಾಸ್ತವಾಂಶಿಕಾರ್ಥಿ ತರ್ವಾತವೋಗಾಗ್ರಿಯಿ ಮೇಣಿದು . . .

10. . ಈದು ರುದ್ರಾಭಿರ್ಥ ಬಾಧಾಂಬಿಕಮುತವಹಿಕಾರ್ತನ್ತಮೇಣೇಂಿ . . .

11. . ಈ ಪ್ರತಾಪಾಗ್ರಿಗೇತ್ತಿಂ ನೆಲನಂ ಕೆಂಪೈನೆಷ್ಟೆಯ್ಯಾಪರ್ಮಿ ರೆಡ್ ಮಂಡ . . .

12. . ಫೆಟಾಪಂತಾರವಂ ವಾಟಸಾಕ್ರಾಹೇವಾನಿಸಮಂ ಮಹಾಸುಧ್ರುವಮಂಕಾರ . . .

13. . ಬಲಮಂ ಭೂಪಾಠ ಕಂಜಾಸನಂ ವಲ್ಲಾರೋಳಿ ತತ್ತ್ವಧ್ರುವಮಂ [ಬ್ಲಿ] . . .

14. . ಕೋಳಿನಬಲ್ಲಣಿಯೇರೆ ವೈಣದ್ವಿನೆಂಜಿಗ್ರೇಯ್ಯಾ ಇ ಭೂ . . .

15. . ಮಂಸುತ್ತ್ವಬಳಿತಾರ್ಥಿರಣಿದ ಪದದಿ ಜಯಾರ್ಥಿರಮಣೀ . . .

16. . ಅದುಷುವರಿದಿಕೆಯಿತ್ತು ಬಳಯಾಸ್ತ್ವಜಾಮಂ ಕೊಣ್ಣಿತ್ತ . . .

17. . ಅದ್ವಿಗಣಿಂ ಆ ಭೂವಲ್ಲಾಧನಗ್ರಾಂತಿಧವನಂಗಣಸವಾನ . . .

18. . ಮಹಕಮೂಕಕೊಯಿ . . ರಂ || ವಾಂಧಿಷ್ಟಿತಾವಸಿಯ್ಯಾ . . .

19. . ಸತ್ಯದಿರ್ಚವಾರ್ಥಾಷಾಧಾರೆ ಯೀ ಬಲ್ಲಾಧ್ರುವಿಪತಿಗಾವನೀ . . .

20. . ದೆಹುಗ್ರಾಂತಿಪುರ್ವೇ || ಎತ್ತಿ ನೆರಿಸ್ತುನೆತ್ತಿ ದುರಾಣಿರದಿ . . .

21. . . . ಮತ್ತಗಣಂಗಣಂ . . ದರಾವೈರ್ದೀಬ . . .

22. . ಶ್ರೀಯೋ || ಬರ್ವಾಳಿಕ್ರಾಂತಿಪುರ್ವೇಶಂ ಬಲ್ಲಾಧನಂ ಕಣ್ಣಿಕರುಪಕ

23. . ಸಾದ್ಮಿಗೆಲ್ಲಿನತ್ತಮಿದಿಯಂ | ಮಣಿಯದ್ವಾಳ್ಯಾದೆಕ್ಕೇ . . .

24. . . ರದೆಂಪತೆದಳಿವಂಗೇಣಿಪುರಂ ಧಯಮೇಣಿದು . . .

25. . ಧ್ಯಾಯಾಂದಮೋಧಿದಂ || ಸಾಕಣೇಸಿ . . . .

26. . ಸಮಾಧ್ಯದಳಿ ತಕಾತವಹವಂ ? ತಹಾಂದೊರೆ ಸಂಗರ ?

27. . ದೊಳಕಣಂ || ಜಗದೇಂದ ಕಡಿಯಂಕಸ್ತಾತ್ರಣ . . .

28. . . ಗರಿಂದುಷ್ಯಾವನೆತ್ತರಂಗಿದೊಹೊಕ್ಕೇ . . .

29. . . . ನೇರ್ಣಿಂಣಂ . . . .

### Note

This record is of great interest as it belongs to the reign of Ballala I, but is full of lacunæ on account of the inscription stone having been cut on each side while being put into the fort wall at Belur. Thus letters are lost both at the beginning and end of each line and the record consists only of the middle portion of an inscription.

As it is, the inscription describes a battle in which Ballâla I, fought with Jagadêva. The first half of the record (up to line 17) gives the exploits of his father Ereyanga who is praised as *râjamândhâta*, whose feet come into contact with the crowns of kings, whose character resembles that of Manu and rishis, who removes the afflictions of the learned and of people who seek protection of life or beg for money. The fire of his valour is compared to the submarine fire which swallows up the ocean waters and the fire issuing from the middle eye of Rudra. His battle on the side of his overlord Tribhuvanamalla Vikramâditya against the Chôlas at Vallûr in which hundreds of elephants, horses and foot-soldiers took part and his conquest of Baleva-pattana are next mentioned.

The record next describes the greatness of Ballala I, Ereyanga's son. He (Ballubhūpati) is described as the eldest son of his father (agratanubhavan) and a Manmatha in beauty and in his truthfulness is said to be greater than mountains. It is stated that when he ordered a march for battle no one could stop the march. Ballala-Poysaleśa (Ballala I) is said to have seen his lord (ballaha *viz.*, the Chalukya emperor) and at his command won a battle without much effort. Another battle is described at some place ending with *samudra* probably Dōrasamudra. Next is described a bloody conflict with Jagadēva; who this Jagadēva is whether he was a Śāntara king or Āluva king of that name cannot be determined. We have several inscriptions referring to the defeat of Jagadēva at Dōrasamudra by Ballala I and his brothers (E. C. V. Hassan 116, Belur 58, etc.)

No date is given in the record. The characters of the inscription seem to belong to the end of the 11th and beginning of the 12th century.

Vallūr is also referred to as a place conquered by Vishṇuvardhana (See E. C. V. Hassan 65 of S' 1071, Belur 16, etc.) The conquest of Baleyapattana by Ereyanga is referred to in Belur 58 of 1117 A. D.

## 10

At the same northern mantapa in the Chennakēśava temple at Bēlūr, on another slab brought from the northern moat of the fort at Bēlūr.

Size 2' × 1' - 6".

Kannada language and characters.

ಅದೇ ದೇಲಾರಿನ ಉತ್ತರದಿಕ್ಕನ ಕೇಳಿತೆ ಕಂಡಕದಲ್ಲಿ ಬಿಡ್ಡಿದ್ದ ಮತ್ತೊಂದು ಕಲ್ಲು. ಇದು ಈಗ ಚೆನ್ನಕೆತವ ದೇವನ್ನಾನದ ಉತ್ತರಕಡೆ ನಾಲುಮಂಟಪದಲ್ಲಿದೆ.

ಪ್ರಮಾಣ 2' × 1½'.

ಕನ್ನಡ ಭಾಷೆ ಮತ್ತು ಅಕ್ಷರ.

1. ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಬಿ ಉಂಬ್ರುಕಾ
2. ಪುರಕಾರವ ಕೃಣಿಕೃಣಿರಾರಂಭಂ ಮೂರ
3. ಉಸ್ತಂಭಾಯಸಂಘಾಚ್ಚೆ ॥ ಸ್ವಾಸ್ತಿಶ್ರೀಜಯಾಭ್ಯಾಧಯ
4. ಶಕವರುಷ ಇಂದ್ರ ಸಂದುವತ್ತು ಮಾನಯಾತ್ಮರಾಜಂ
5. ವಕ್ಷರದ ಹಯಾತ್ರ ನು ಗಂ ಗುರುಲು ಪೂರಿಯ
6. ಉದಯವಾದಪುಂಗ ಕುದಿನಾಲ್ಪುಕ್ಕೆ ಕ
7. ಒಕಲಗ್ಗುದಲ ವೀರಭದ್ರೇವರು . . .
8. . . . ಪಕ್ಷರು ಶ್ರೀ . . .
9. ದಾನಾಶ್ರೇಯೋನುಪಾಲನಂ ದಾನಾಶ್ವರ್ಗಂಭಾವಾಖ್ಯೋ
10. ಶಿ ವಾಲನಾದಪ್ಪ ತಂಪದಂ ಸ್ವದಕ್ತಾಂಪರದತ್ತಾಂ
11. ವಾ ಯೋಜರೇತ ಮಸುಂಧರಾಂ ಶಿಷ್ಟಿಷ್ಟರುಕ
12. ಸಹಸ್ರಾಂಶ್ಯ ಯಾಜ್ಞಾಯಂ ಜಾಮಿಕೆ ಕ್ರಮಿ ॥ ಈಧಮ್

13. ನಷ್ಟವರು ವಾರಣಾಸಿಯಲ್ಲಿ ಕವರೆಯ ಕೊಂಡ
14. ಪಾಷಾಂಪಾಲ ಹೋಕರು ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
15. ಮೆಯೋ ದ್ವಿರವ ಶ್ರೀ

*Note.*

This record registers the consecration of the God Virabhadra on Thursday, 10th lunar day of the bright half of Chaitra in the cyclic year Iṣvara corresponding to S' 1319 by some chief (Vaderu.) The time of the consecration is given as 14 ghaṭikas after sun-rise in Kaṭaka-lagna. The date corresponds to Thursday 8th March 1397 A. D.

The stone is broken just at the place where the name of the chief who set up the god is given. So also the name of the village in which Virabhadra was set up is lost. It must have been somewhere near Bēlūr since the slab has been found in the Bēlūr fort.

The usual verse in praise of Śambhu is given at the beginning of the grant and the usual verses beginning with dānapālanayōr-madhye and svadattām giving the rewards or punishments of making or destroying a grant of land occur at the end of the grant and also the usual imprecatory sentence meaning that the violators of the grant will incur the sin of killing cows in Vāraṇāsi.

The name of the writer or engraver of the grant is given as Meyola Bairava.

11

On a vtragal in the fort wall of Bēlūr and now found in the same manṭapa to the north.

Size 2'—4"×1'—8".

Kannada language and characters.

ದೇಲೂರು ಹೋ ಕೋಟೆಯ ಗೋಡೆಯಲ್ಲದ್ದ ವೀರಗಲ್ಲು.

(ಅಗ ಈ ಕಲ್ಲು ಶ್ರೀ ತನ್ನ ಕೇಶವನಾಮಿ ದೇವನಾನದ ಕೈ ನಾರೆಯಲ್ಲದೆ.)

ಪ್ರಮಾಣ 2'-4"×1'-8".

I. ಅಡ್ಯಪಟ್ಟ.

1. ನಾಧಾರಣನಂವ್ಯಾರದ ವಾಲ್ಯಾಜ ನು ಇಂ ಆ
2. ಶ್ರೀಮತು ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಹೊಳ್ಳಣಣು

II. ಅಡ್ಯಪಟ್ಟ.

1. ಜಯಶಶ್ರೀವೀರಬಲ್ಲಾ ದೇವರಸರು ರಾಜ್ಯಂ (ಗೆಯಾಂತ್ರಿ)
2. ದೃಢಲ್ಲಿ ತುರುಕಾಯಾ ವಾಗಿದಲು ಮಂಡಿಯ ಬಂಬುದ
3. ಕೊಕೆಯ ನಾಯಕನಮಗ ಮಲಗೊಡನು ಕುದು

I. band—

1. Sādhāraṇa-saṃvatsarada Phālguṇa su 14 A
2. śrimatu pratāpa chakravarti Hoisāṇa bu-

## II. band—

1. *jabala śri Vira Ballāla-dévarasaru rājyam* [geyyutti]
2. *rddalli Turukāyāvāgidalu Mađiya Bampuda*
3. *Chākeyanāyakana maga Mallagaudanu kudu*

*Translation.*

On Sunday the 14th lunar day of the bright half of Phālguna in the year Sādhāraṇa.

During the reign of the illustrious *pratāpa-chakravarti* Hoyisāṇa Bhujabala śri vira Ballāla-dévarasaru, while the Turukas were attacking the country (Turukāyāvāgidalu), Malagauda, son of Mađiya Bampuda Chākeyanāyaka fought on horse-back (or fought with cavalry.)

*Note.*

This inscription is incomplete as the viragal recording it is broken below and some lines seem to have been lost.

The characters appear to belong to the end of 13th or beginning of the 14th century A. D.

The importance of the inscription consists in its recording the invasion of the Hoysala country by the Turukas *viz.*, the Mussalman troops belonging to the Sultan of Delhi or his generals.

It is not dated in the Śaka era. But the name of Viraballāla-dévarasa and the paleography and the reference to Turuka invasion would indicate that the record belongs to the reign of Ballāla III or IV and the cyclic year Sādhāraṇa given corresponds to A. D. 1310. But the week-day however does not agree. Sādhāraṇa sam. Phāl. śu 14 of that year corresponds to 4th March 1311 A. D., a Thursday whether we take the lunar or solar month Phālguna and not Sunday as given in the record. It is difficult to account for the irregularity of the date.

The inscription states that one Mallagauda fought at the time of the Mussalman invasion. The phrase used is *Turukāyāvāgidalu*. Its exact meaning cannot be made out but it may be taken as equivalent to "during the Turuka invasion (of the country.)"

Thus the present record belongs to the series of inscriptions (E. C. V. Hassan 51, Arsikere 31, etc.) which relate to the brave fight which the last Hoysala kings, Ballāla III and Ballāla IV put up against the Mussalman invasions of the Khilji generals of Delhi.

## 12

On another slab which was originally in the fort wall at Bēlūr but is now found in the same maṇṭapa to the north of the Chennakēśava temple.

Size 2'—6"×1'—3"

Kannada language and characters.

ಅದೇ ಕೋಟಿಯ ಗೋಡೆಯಲ್ಲಿರುವ ಮತ್ತೊಂದು ಕಡ್ಡನಲ್ಲಿ ಕೆತ್ತಿರುವುದು.  
ಈಗ ಇದು ಸೇತಪದೇವರ ಗುಡಿಯ ನಾಲು ಮಂಟಪದಲ್ಲಿದೆ.

ಪ್ರಮಾಣ  $2' \times 6'' - 1' \times 3''$ .

1. . . ತ . . ರಾಮಂ . .	7. ಪುರುಷ ರತ್ನನುಕ್ಕೇರಾಂಬು . .
2. ರಾಧುಕೆಗೆ ಭಾವುವಂದನೆಗೆ ನಾ . .	8. ದಮುದ್ಗಾಂಪ . .
3. ಮಾತುಪದೇವಿಗೆ ರಾಯರಾ . .	9. . . ರಾಮು . .
4. ನಿಖಳ್ಕುದೇವಿಯತಾಷ್ಟು . .	10. . . ದರಾಂ . .
5. ಶ್ರೀಯಂ    ಆಶ್ರಿತಸಂಕ್ಷೇಪಿ . .	11. ರಿಜ . .
6. ಲಭಾನ್ಯರ ತನಯನಕ್ಕೇಜಂತೆ . .	12. ಶ್ರೀ

*Note.*

This record is full of lacunæ as only a portion of the inscription stone has been preserved. The rest of the stone is lost and each line is incomplete at the end.

Two persons named Mâchaladâvi and Mudegaûda are extolled in the record. The first was probably the mother of the second. She is said to have been the daughter of Bhadra and very wealthy. Mudegaûda is described as bright like Karna and a jewel of a man and a *kalpa-vriksha* to dependants.

The characters seem to belong to the 13th century A. D.

### 13

At the foot of the Vishnu image in the same *sâlumântapa* in the Chennakêshava temple at Bêlûr. (This image was originally standing at the entrance of the upparige in the east side of the main shrine of Chennakêshava.)

Kannada language and characters

ಅದೇ ಕ್ಷೇಸಾರೆಯಲ್ಲಿರುವ ವಿಷ್ಣುದೇವರ ವಿಗ್ರಹದ ಕೆಳಗೆ ಕೆತ್ತಿರುವುದು. (ಈ ವಿಗ್ರಹವು ಪುಂಡರೆಯ ಶಾಖ್ಯರಿಗೆಯ ಬಾಗಿಲ ಒಳ ಇದ್ದಿತೆಂದು ತಿಳಿದು ಬಂದಿದೆ.)

1. ಲಕಪಾ ಬಿನಾಕಾ | 2. ತಂಮಾನಾ

*Note.*

This gives the names of two devotees of the God Vishnu who had their names inscribed at the foot of the image, Lakapa and Tammaña. The characters belong to 15th century A. D.

### 14

At the same town Bêlûr, in the Chennakêshava temple, an inscription on the north-east cross beam in the old Vâhana-mântapa.

Size  $2' - 6'' \times 2''$ .

Kannada language and characters.

ಅದೇ ಗ್ರಾಮದ ಶ್ರೀಕೇನ್ನು ಕೇತವನ್ನಾಮಿ ದೇವನ್ನಾನದ ಹಳೆಯ ವಾಹನ ಮಂಟಪದ ಶಾಖಾನ್ಯಾದಿಕ್ಕನ ಕೆಲ್ಲು  
ತೊರೆಯ ಮೇಲೆ ಕೆತ್ತಿರುವುದು.

ಪ್ರಮಾಣ 2'-6" x 2'.

ಮ್ಯಾರೆಜವ ವಾಹನ ಪಂಗೆಯ ಕಡೆ ತಂನ್ನ ತಂಗೆಯ ಕೆಲಂಡ

*Note.*

This short record is in characters of the 12th century A. D. It is stated therein that Mailōja's (son) Mācheya engraved the slab. The meaning of the rest of the inscription is not clear. It might be interpreted as Mācheya recovering his younger sister (*tanna-tangeya konda*) on engraving the slab. If this meaning be accepted, we have to infer that his younger sister had been left as a surety with the authorities who supervised the construction and ornamentation of the pavilion in which the record is engraved and that Mailōja after completing the engraving work entrusted to him recovered her. It is also possible that his younger sister was under some sort of bondage and that by the funds he obtained from the carving and setting up of the pillar he set her free of bondage or slavery. But the usual meaning of *konda* is took or acquired and not recovered or released.

15

In the same Channakēsava temple at Bēlūr, writing on the basement  
to the west of the southern flight of steps in the main temple.

Size 1' x 2".

ಅದೇ ದೇವನ್ನಾನದ ದಕ್ಷಿಣದ ಕಡೆ ಜಗಲಯ ಮೆಣ್ಣಲುಗಳ ಪಕ್ಕಮ ಬಂಗಾರೆ  
ತಳಭಾದಿಯ ಕೆಲ್ಲಿನಲ್ಲಿ ಕೆತ್ತಿರುವುದು

ಪ್ರಮಾಣ 1' x 2".

ಮಂಟಪ ಕಲು

*Note.*

This short record which seems to belong to 12th century A. D. from its paleography merely states that it is Machana's stone or that the stone work in that portion was done by Machana. Machana here is probably the same as Mācheya of the previous record.

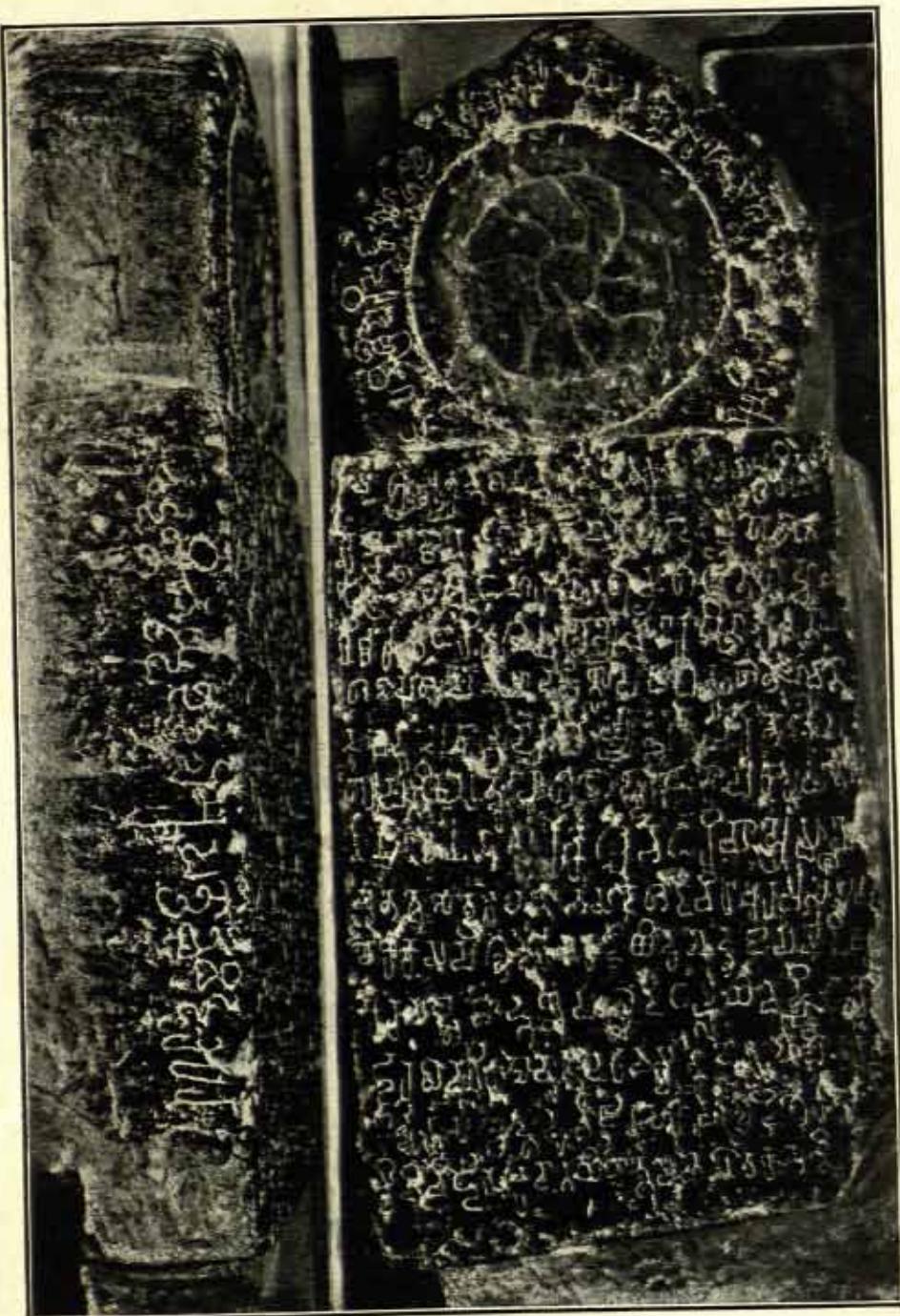
16

At the village Halmidi, in the same hobli of Bēlūr, on a slab near the Virabhadra temple (The inscription slab is now in the office museum of the Archaeological office, Mysore). [Plate [XXII.]]

Size 4' x 1'.

Old Kannada language and characters.

HALMIDI STONE INSCRIPTION OF THE KADAMBA KING KAKUSTHA.



(No. 16—p. 72.)



ಅದೇ ಬೇಲೂರು ಹೊಬಳಿ ಹಲ್ಲಿಡಿ ಗ್ರಾಮದಲ್ಲಿ ಏರಿಕಾರ್ಬರ್ಡ್ ದೇವನ್ನಾನ್ನದ ಮುಂದೆ ನಟ್ಟಿದ್ದ ಕಲ್ಲು  
(ಇದು ಆಗ ಮೈಸೂರು ಶಾಸನದ ಇರಾರ್ಥ ಮೂರ್ಚಿಯಿಂದ ನಲ್ಲಿದೆ).

ಪ್ರಮಾಣ 2'-6" x 1'. ಹಣಗನ್ ದಕ್ಕಿ

1. ಜಯಂ ಶ್ರೀ ಪರಿಷ್ಪತಿ ಶಾಸ್ತ್ರದ್ವಿರ್ [ಮ್ಯಾನ್‌ನಿ] ರಚನೆತಃ ದಾನವಾಕ್ಯೇ ಯುರ್ಗಾನಾನ್‌ಗ್ರಿ: [ಇಂತಾನಾನ್‌ನು]  
ಸುಧರ್‌ನಾ
2. ನಮಂ ಶ್ರೀಮತ್ತಾದಂಬರನಾಲ್‌ಗಂಪಣ್‌ನ್ಯಾಲಂಫೇರ್ [ನಾ] ಆರಿಕ
3. ಕುಸ್ತಾಂಜಿಷ್ವೇರನಾಂನರಿದಾಪಿ [ಉ]ನಾಡುಳ್ಳ ಮ್ಯಾರ್‌ನಾ
4. ಗೇನಾಂತ್ರಿಭೀರಾಂಧ್ರಾಂಶಕರ್ವೀಪ್ರಾ ಶ್ರೀಮ್ಯಾಗೇರನಾಗಾಹ್ಯೇ  
ರಿವ್ಯುರಾಬಿಷರಿಕಾಮಲವ್ಯಾಮುತಾರಾಫಿನಾಂತ್ರಿಷ್ವಾಂಬ
5. ಗಣಪತ್ಯಪತಿ ಮಾದಕ್ಷಿಣಾಪದ್ಯಾಂತಕಂತವನಾ
6. ಹಂದು [ಉ] ಹಂತಪ್ರದಾನ ಶೌಯೀಂದ್ರೇದ್ಯಮಾಧರಿತೋ [ನಾನ್‌ನಾ] ಹ
7. ಶುಪಾಯುನ್ಯಾ ಶ್ರೋಗದಕ್ಷೇತ್ರಾಂಪತ್ಯಪತಿ
8. ನಾಮಂಧೀಯನಾಸರಕ್ತಾಳಂಭರಿಯಾ ಶ್ರೇಮಾಲಯ
9. ನುತನ್‌ಸೇನ್‌ಕರಿಂಬಣಾಂತರಿತಾ ವೀರಾಧರುಷ ನಮಕ್ತ
10. ದೇ ಕೇರಯಾಪಲ್ಲಿಪರಂಕಾದೆಜಿದು ಪತ್ತೆಜಯನಾವಿಷ
11. ಅರಣಂ ಬಾಳ್‌ಯ್ಯಾ ಪಲ್ಲಿದೀಲುಂಮುಳಿವ್ಯಾಲುಂಕೋ
12. ಛಾರ್‌ರಾಂಬಿತಿರಿಕಂಲದೊಂಬಾದಮ್ಯಾಂಧ್ಯೇನ್ ಮಾಹಾಪಾತಕನ್
13. ಇವ್ಯುರುಂ ಸಸ್ಯಾಂಗಿದರ್ ವಿಜಾರಿಸರುಂ ಪಲ್ಲಿಗೆ ಕಂತು
14. ಮ್ಯಾಂಧಿತಾರ್‌ ಅದಾಂಭಿವೋನ್ ಮಹಾಪಾತಕಮ್ಸ್ಯಾಸ್ತಿ  
ಷ್ವಾನ ವಿಜೆಕ್ತಾಪ್ಲಿ ಬರೆದಿರುಷುದು.
15. ಧಾರ್‌ಗಿ ರ್ಯಾಗಿ ಒಡೆಲ ಅಪಕೊಸಿವಿಟಾ ರಕರ

### Transliteration.

1. jayati śri-parishvaṅga Śyārṅga [myānati] r Achyutah dānavākshṇōr-yugāntāgnih [śiṣṭānāntu] Sudarśanah
2. namaḥ śrimat-Kadambapān tyāgasampannan Kalabhōra [nā]ari Ka
3. kustha-bhaṭṭōranāle Naridāvi [le] nādu] Mṛigēśanā-
4. gendrābhīlār-Bhbhaṭṭaharappor śri Mṛigēśa-Nāgāhvaya-
5. rīrvvarā Baṭāri-kulāmala-vyōma-tārādhināthann Alapa-
6. gaṇapaśupati mādakshināpatha-bahuśatahavanā-
7. havadu [l] paśupradāna-śauryyōdyamabharitō [ndāna] pa-
8. śupatiyendu pogale ppoṭṭanapaśupati-
9. nāmadhēyanā-sarakk-Ellabhaṭtariyā prēmālaya-
10. sutange Sēndraka Baṇōbhayaḍēśadā virāpurusha-samaksha-
11. de Kēkaya-Pallavaraṇp kāderidu pettajayanā Vija-
12. arasange bālgalchu Palmaḍi üm Mūlivallī üm ko-
13. ṭṭār Baṭārikuladon-Alu-Kadamban kalḍon mahāpātakan
14. irvvarum Saṭbaṅgadar Vijārasarum Palmadige kuru-
15. mbiḍi viṭṭār adān alivonge mahāpātakam svasti
16. bhattarggīgalde oddali 4-pattondi vittā rakara

*Translation.***Line 1.**

Victorious is Achyuta who is embraced by Śrī but has the bow Śārṅga bent (ready for use) and who is a fire occurring at the end of the Yugas (cycles of time) to the eyes of the Dānavas (demons) but looks pleasing (is a defensive discus) to good people.

**Lines 2-4.**

*Salutation!*—During the reign of king Kakustha, the ruler of the Kadambas, who is devoted to the bestowing of gifts and is the enemy of the Kalabhbhōra, the governors (?) in the Naridāvīle province were Mṛigēśa and Nāga, who were terrible as the lord of beasts (the lion or Śiva) and the lord of elephants (or serpents—Airāvata or Ananta.)

**Lines 4-13.**

These two, made a grant for military service of Palmaḍi and Mūjivallī to the beloved son of Ella-Bhaṭari, Vija-Arasa, who in the presence of the heroic men of the two countries, Sēndraka and Bāṇa, fought the Kēkayas and Pallavas, pierced them and attained victory at the word of the moon to the spotless firmament called Bhaṭarikula, named the great Paśupati who is a Paśupati (or Śiva) to the Gaṇas who are the Alapas and who is full of heroism and action in giving away (slaying) cows (sacrificial beasts) in many hundreds of sacrifices which are battles in the great Dakshināpātha (Southern India) and is praised as the Paśupati (or Śiva) in bestowing gifts.

**Line 13.**

Alu Kadamba of the Bhaṭarikula. He who takes away this grant is guilty of the great sins.

**Lines 14-15.**

The two and Vija Arasa of Salbanga granted Kuṛumbidi to Palmaḍi. The destroyer of this grant will incur great sin. Be it well.

**Line 16.**

In the gross produce of this rice land a revenue of one tenth is granted to the learned Brahmins free of taxes.

*Note.*

*Find spot.*—About five miles to the north-west of Belūr, at the northern extremity of the Hassan District, two miles west of the Belūr-Chikmagalur road, on the right bank of the water course which develops into a tributary of the Yagachi stands the little village of Halmidi. Its chief temple is a comparatively insignificant modern structure dedicated to Virabhadra. The old mud fort wall of the village has now disappeared. Close to where its west gate stood was discovered five years

ago, buried in the earth, a dwarf stone pillar with some writing on it. The villagers installed it in front of the temple and used to tie cattle to it. Children practised aiming by hitting it with stones and damaged many of the characters. In this position it was discovered by the Archaeological Department who recognised its importance and transferred it to the Archaeological Museum.

The pillar is four feet high, one foot broad and nine inches thick. It has three parts—a foot evidently cut with the intention of inserting

**Description.**

it in a corresponding hollow in a base slab, a body about eighteen inches high, with two sides well planed and inscribed, and a head ten inches high which is shaped like a horse-shoe arch, with a small projection at the top. In the centre of the head is a circle seven inches in diameter provided with 'S' form spokes. It represents the Sudarśana-chakra of Vishṇu.

The head bears the first line running in a horse-shoe form around the chakra. The face of the body bears 9 lines (2 to 15) and line 16 is written on the right side of the stone running from the top to the bottom. The inscription which is on a variety of soap-stone is in a comparatively good state of preservation except for the fact that the stones thrown by the village boys have damaged the upper lines and caused shallow pits in about a score of places making a correct reading difficult. The total number of lines is 16. Each letter is roughly about 2/3 inches long and half an inch broad.

The following are a few of the records that may be studied along with this inscription.

**Connected Records.**

1. The Halsi plates of Kākusthavarman Kadamba (Indian Antiquary Vol. VI, P. 23 ff.)
2. The Talagunda inscription of Śāntivarman (Epigraphia Indica Vol. VIII, P. 24).
3. The Tālagunda inscription of Kākustha Bhaṭṭārī (M. A. R. 1911, P. 83.)
4. The Tālagunda inscription of Prabhāvati and Mrigēśa (M. A. R. 1911, P. 33).
5. The Chandravallī inscription of Mayūraśarman (M. A. R. 1929, P 50).
6. The Anaji inscription of Naṇakkasa Pallava (Ep. Car. Vol. XI, Davangere 161).
7. The Benṇur plates of Vijaya Śiva Krishṇavarma (Ep. Car. Vol. V, Belūr, 245).
8. The Uppahallī inscription of Kongaṇivarman (Ep. Car. Vol. VI, Chikmagalur, 42).
9. The Basavanapura inscription of Satyavākyā (Ep. Car. Vol. V, Channarayapatna, 251).
10. The Gaddemane Inscription of Śilāditya (M. A. R. 1923, P. 83).

The writing of the inscription at least in the first fifteen lines is in a very late form of the cave alphabet which has not yet fully developed into the early Kannada of the Châlukyan and Ganga inscriptions. It is nearest in form to the Anaji stone

**Paleography.** inscription of Nañakkasa Pallava, the Vastâre stone inscription and the early Kadamba copper plate grants of which the Halsi plates of Kâkusthavarman may be taken as typical.

A few paleographical characteristics may be noted:—

1. The hooks of *ka*, *ra*, and medial *u* are narrow and the tail lifted up straight to about half the height of the long vertical line. The left arms of *ga* and *śa* have their bottom curved inside and raised into a straight tail, *ja* is written with straight strokes while *na* is formed of curved lines. *Châ*, *va*, and *ma* have yet closed mouths but the dent at the bottom is clearly developed; *ma* is yet upright. The lower end of *ta* etc., shows only a very slight tendency to rise and the mouth is wide open. *na* has its left arm either looped or straight. *pa*, *ba* and *ha* are definitely bulged on the left and indented at the bottom. The bottom of *bha* is wide open, though the arms are slightly curved. The left end of *ya* is fully looped while the tail of *la* ends on its left side. The loop of *va* has a closed mouth and a bottom dent. The left stroke of *sa* is hooked while *la* has a hook with a curved bottom stroke.

The serif is straight and short but is occasionally slightly arched also. It is thin and there is no clear evidence of either the nail-head or box-head. The medial *ā* is curved and bent slightly down, while *i* is a large prominent overhead loop. The medial *u* is a bottom hook to the left with a straight upright tail but *ra* and *ka* get it in the form of a small curved hook on the left. The medial *ri* is a spiral hook. *e* is a stroke to the left with the end bent down. The anusvâra is a large dot to the right hand top of the serif.

The first line of the inscription contains a Sanskrit verse in the ślôka metre.

**Language.** It is finely composed, clearly exhibiting the accepted traits of the kâvya style well known in the works of

Kâlidâsa and other great writers. The author has tried to show his mastery of ślêsha and contrast. There appears to be a double meaning attached to the words *vyânatî* and *Sudarśana*.

The rest of the inscription, from line 2 to 13 and also lines 14 to 16 is in Kannada of a very early kind. In fact the appearance of Kannada so early as 450 A. D. gives this record a unique importance, since this is the earliest authentic lithic record in that language. As some scholars have doubted whether the language of the 'Oxyrhynchus papyrus' (Mys. Arch. Rep. 1926 p. 11) is Kannada at all and the authenticity of the Tagare plates and other Ganga records is questioned, it may as well be claimed that the Halmidi inscription is the earliest undisputed document till now known in Kannada; and it is more than a century earlier than the Badami

records of Kirtivarman and Mangalēśa which held that position until very recently. A detailed study of the Halmidi record would thus be an important contribution to the history of the Kannada language.

The language of this inscription is what has been called by B. L. Rice and R. Narasimhachar, Primitive Old Kannada or Pūrvada Haṭagannada. But the term 'Primitive' would be inapplicable to the elegant, expressive and polished language which appears in this record and also in the poetical epitaphs of the Śravaṇabeḷguḷa monks. An examination of the Kannada inscriptions belonging to the period previous to Nṛipatunga, suggests the view that while popular Kannada with its large percentage of Dravidian words was used usually for popular records like the viragals in moffusil places, wherever courts, maṭhas and learned men flourished, whether they were orthodox Hindus or Jains, a polished, elegant and correct language was employed with both prose and verse compositions. While the viragals are generally in Kannada and the royal grants are generally in Sanskrit, as exceptions a considerable number of records are found in a mixed language. To this class belongs the present record. It is a grant made by high state officers, assisted by pandits but set up in a village. Its 16 lines contain only about 16 small Kannada words. It is interesting to note that in this class of Kannada even in the middle of the fifth century A. D., purely Sanskrit words and compounds are freely used with Kannada terminations and in the company of Kannada words as in the high class classical works of later times. As examples, the compounds in lines 5 and 7 may be noted. These show that even at this early date, classical Sanskrit literature had already influenced Kannada and given it a classical characteristic. Surely such language could not be called primitive. The name Early Kannada or Pūrvada Kannada may be suggested as being better suited.

As for the Kannada itself of the inscription, with some exceptions it generally conforms to the description of Early Kannada given by R. Narasimhachar in his History of Kannada Language (pages 128 ff) and possesses the following characteristics :

1. The lengthening of the vowel of the conjugational suffixes of the third person—*kaḍḍon* (line 13), *alivon* (line 15). *kottar*, (line 12) *vittar* (line 15).
2. Common change of the vowel "a" into "o"—*appor* (line 4), *bhariton* (line 7).
3. The use of 'ul' for the locative suffix—*nāḍul* (line 3) *āhavadul* (line 7).
4. The lengthening of the vowel in the suffixes of the negative mood, not occurring.
5. The use of 'odu' and 'adu' for the neuter suffixes: not occurring.
6. The use of 'n' for the Bindu—*sutange* (line 10), etc.
7. The lengthening of the vowel as of the accusative suffix; not occurring.
8. The lengthening of 'a' the genitive and adjectival suffix—*bhaṭariyā*.

9. The use of 'ga' or 'ka' as the suffix of the third person of the imperative mood: not occurring.

10. The use of 'v' for 'b'—*vittār* (lines 15 and 16)

11. The use of 'e' for 'i': *eridu* for *iridu* l. 11)

12. The use of double consonants for single ones—*ppot̄aṇa* (line 8), *bhbhāṭaha* (line 4), *irvar* (line 5), *irvarum* (line 14).

On the whole two features about the language of the inscription appear to be specially noteworthy:—

(1) A free mixture of classical Sanskrit with Kannada showing that the contact between the two languages must have commenced several centuries earlier and that a classical early Kannada style had already become established. The word like *Pettajayan* (line 11) is formed in imitation of Sanskrit.

(2) Even this mixed language is consistently early Kannada with well developed grammatical forms. Obviously it must have had an earlier literary history.

The orthography of the inscription has nothing peculiar except for the duplication of some consonants. It is free from faults. The

**Orthography.** exceptions are:—

1. *bhbhāṭaha* (line 4), *Vijā-rasa* (line 14).

Other peculiarities are: *myānati* for *vyānati* in line 1; *bhattōran* for *bhattāran* in line 3; *baṭari* for *bhaṭāri* in line 5.

Line thirteen contains the name of the person who has signed the major grant. He calls himself *Alu-kadamba* of *Baṭari-kula*.

**Authorship.** Presumably *Alu-kadamba* indicates a descendant of both the *Alupa* and *Kadamba* dynasties who belonged to the

*Bhaṭari* family. Lines five and six show that such a person was *Paśupati*, king of the *Alupas*. Further light is thrown on the identity of that person by the *Talagunda* temple doorway inscription in which is mentioned *Paśupati*, famed for his battles in the 'Dakṣiṇā' or South India. Doubtless he is identical with the *Paśupati* of the *Halmidi* record; R. Narasimhachar thinks that *Kakustha Bhaṭari* is identical with *Paśupati*. But it is more reasonable to infer from the text of the *Talgunda* record and the words "Paśupati nāmadhēya" in the present document that they are different persons (M. A. R. 1911, p. 33). *Baṭari Kakustha* of the *Alupa* dynasty appears to be the son of the *Alupa* king *Paśupati* by a *Kadamba* princess *Lakshmi*. Since *Lakshmi*'s son was named *Kakustha* and her husband was the generalissimo of the *Kadamba* forces under *Kakusthavarman Kadamba* and the *Talgunda* pillar inscription describes *Kakustha* as having given his daughters to the *Gupta* and other royal families, it may be presumed that *Paśupati* was a son-in-law of *Kakusthavarman* and that either *Baṭari Kakustha* who was a son of *Paśupati* and *Lakshmi* and was probably named after

his grandfather, or some brother of his was the Alu-Kadamba named in the present inscription. The grantee Vija-arasa is described as the beloved son of Ella-Bhaṭari, perhaps a valiant cousin of the family. He appears to have belonged to Aalbanga which may be identical with Savlanga, now a village to the north of Shimoga town. The grant was recommended by Paśupati, king of the Alupas and generalissimo of the Kadambas. The reigning emperor is undoubtedly Kākusthavarma Kadamba, about whom we already know much from the Halsi and Talgunda records.

The first minor grant appears to have been made immediately after by Vija-arasa co-operating with Mṛigēśa and Nāgendra. The second minor grant (line 16) which is on the right side of the pillar was perhaps inscribed at a later date by Vija-arasa himself since no other author is mentioned.

The main inscription records the grant of two villages Palmaḍi and Mūlivalli to Vija-arasa, son of Ella-Bhaṭari for the highly valiant act of fighting, slaying and defeating the combined armies of the Kēkayas and Pallavas on behalf of the combined forces of the Sēndrakas, Bāṇas and Kadambas in the course of a war made by the Emperor Kākusthavarman.

#### *Geography.*

1. *Kalabhōra*.—The name is not clearly visible and the reading of the three middle letters is doubtful. The nearest reading possible is Kalabhōranā which is genitive for the ruler of Kalabhōra which may be identified with Kalabhra a state frequently mentioned in the early Pallava and Ganga inscriptions.

2. *Naridāviḍandu*.—This appears to be identical with Devalige-nāḍu, a district which included the country around the northern part of the Belūr Taluk. It is called Devalige-Elpattu in Chikmagalur 42 and Devalige vishaya in the Keregālur plates of the Gangas. (M. A. R. 1930, p. 119, also see E. C. V. Belur 58, 71, E. C. VI. Chik. 1, 4, 21, etc.)

3. *Alupa*.—Ala, Alu and Alupa appear to be names of a kingdom comprising the northern portion of the South Canara district and the western portions of the Shimoga and Kadur districts. (*Vide* Saltore : History of the Alupas.)

4. *Dakshināpatha*.—Southern India to the south of the Vindhya.

5. *Sēndraka*.—The Sēndraka vishaya appears to have included the western part of the Shimoga district and portions of North Canara. One of the Halsi records refers to the king Bharuṣakti who was the glory of the family of Sēndrakas. The Chandravallī inscription mentions that they were conquered by Mayūraśarman (M. A. R. 1929, p. 55-56).

6. *Bāṇa*.—The Bāṇas ruled for many centuries over the country east of the Pālār river including Kolar, Anantapur and the neighbouring districts. The

Tālgunda inscription mentions that Mayūraśarman levied tribute from the Brīhad Banas.

7. *Kekaya*.—Kekaya was originally a country to the north-east of the Dakhan. Very probably the ruling dynasty had extended its sway further south-east so that their territories extended to the north of those of the Pallavas and to the north-east of the Kadamba Empire. In the absence of definite information about the geographical position of the capital of the kingdom it may be presumed that it was identical with the eastern part of the Nizam's dominions. The Kekaya family is mentioned in M. A. R. 1911, p. 33, the Anaji inscription (Ep. Car. XI, Dg. 161).

8. *Pallava*.—The Pallava power, as is well known, extended to the south-east of the Kadambas.

9. *Palnadi*.—A village about seven miles north-north-west of Belur close to the boundary line of the Belur and Chikmagalur Taluks. It is now known as Halmidi.

10. *Mulivalli*.—A small village about three miles north-west of Halmidi.

As has been explained above, paleographically, this inscription belongs to about the same time as the Halsi plates and the Anaji inscription. It states that Kākusthavarma Kadamba was ruling. The date usually assigned to this ruler is the

Date. second quarter of the 5th century A. D. Since he is described as having performed sacrifices and a Mṛigēśa, perhaps, his grandson is named therein as the general, we may fairly assign the inscription to the latter half of Kakustha's reign. Circa 450 A. D. would be an approximate date according to the generally accepted chronology of the Kadambas. There are, however, some scholars who give the Kadambas a date earlier by several generations.

#### *Personages.*

1. *Kakusthavarma*.—He was the junior son of Bhagiratha, younger brother of Raghu and father of Śāntivarman, the author of the Tālgunda pillar inscription.

2. *Kalabhōra*.—Kakustha is mentioned as the enemy of the Kalabhōra, whose proper name is not given. Evidently he was the ruler of the Kalabhras State.

3. *Mṛigēśa*.—He is described in the inscription as a Bhaṭṭāha, which perhaps means a prince or general with a status between that of the emperor and a subordinate king who is a commander-in-chief. The meaning of the last word is not clear. The name Mṛigēśa and his high status at the end of Kākusthavarma's reign strongly suggest that he may be identical with Mṛigēśavarman Kadamba, son and successor of Śāntivarman. As a prince, he was probably holding the position of a governor or other officer of the state.

4. *Nāgendra*.—Since Nāgendra is mentioned as a Bhaṭṭāha along with Mṛigēśa, he was probably another prince or high personage, about whom no other information is available.

5. *Paśupati*.—The name of Paśupati is mentioned also in the inscription on the right jamb of the doorway in the Praṇavēśvara temple at Tālgunda (M. A. R. 1911, p. 33). He appears to have been a king of the Alupas, the husband of Lakshmi, a Kadamba princess very probably one of the many daughters of Kākusthavarman who married rulers of foreign dynasties. Paśupati appears to have had a son by the Kadamba princess named Kākustha-baṭāri named after his maternal grand-father. The attribute *Potṭana* means the proud or the Great (*Vide* Pampa Bhārata, I, 12).

6. *Vija-Arasa*.—This hero is stated to have been the son of Ella-batari, probably a cousin of Paśupati and a native of Salvanga now a village to the north of Shimoga.

The present inscription is not only highly important for the history of the Kannada language, but it also throws welcome light on an important political event and on contemporary political conditions. Wars appear to

### History.

have been frequent between confederacies led by the Pallavas and the Kadambas. In the present record we get information about a war between the Kadambas and their subordinate allies, the Sēndrakas, Bāṇas and Alupas on the one side, and the Kēkayas and Pallavas on the other. The Aṇaji inscription mentions the defeat of Krishṇavarma Kadamba, probably Mṛigēśa's younger brother, at the hands of Naṇakkasa-Pallava. The present inscription records an earlier battle, in which the Kadambas were victorious. The battle probably took place in the Devalige-vishaya corresponding to the Hassan and Kadur Districts. The name of the Pallava ruler is not mentioned, but since according to the Lokavibhāga (M. A. R. 1909, p. 31) Simhavarman II, Pallava ruled for 22 years from A. D. 436, he was probably the contemporary ruler, who opposed Kākusthavarma. We also learn that Mṛigēśa and Nāgendra were governing Dēvaligenādu. The leader of the Kadamba armies appears to have been Paśupati Bhaṭāri, king of the Alupas and probably son-in-law of Kākusthavarma. The battle was won owing to the valour of Vija-arasa, son of Ella-Bhaṭāri, perhaps a cousin of Paśupati.

An interesting fact which appears in the inscriptions is the importance that appears to have attached to sacrifices. Paśupati and Kākustha are mentioned as taking great interest in the performances of yāgas and in bestowing gifts respectively.

Another point for noting is that the Kadamba family was equally devoted to the worship of Vishṇu as of Śiva; the invocations of the present record and of the Tālagunda pillar inscription suggest this view.

The existence of a tithe called 'Pattundi' on wet lands, kurumbidi perhaps some kind of concession to shepherds and of the custom of kings making grants to the brave warriors are noteworthy.

At the village Hagare in the hobli of Madihalli, on a cross-beam  
in the Isvara temple.

## Kannada language and characters.

ದೇಶಾಂಗ ತಾಳ್ಳೂಕು ಮಾಡಿಕ್ಕು ಹೋಬಳಿ ಹಗರೆ ಗ್ರಾಮದ ಕ್ಷೇತ್ರ ದೇವಾಲಯದ ಶೋಲಿಯ ಮೇಲೆ.

1. ತನ್ನೇವೆಯನ್ನಿಂದ ಧರ್ಮವಿಗೆ ಹಿಂದೆ ವ್ಯಂದಾಪರವಾಗಿದ್ದಲ್ಲಿ ಕಟ್ಟಿಗೆತ್ತಿರುತ್ತಿರುವ ಸಿದ್ಧಾಯ ಪ್ರಾಯ ಅಲ್ಲಿ ದೇವಾಲ್ಯವ ಮಾಡಿಸದದಕ್ಕೆ ಏಲಿಗೆ ತೆಸುವ ಕಟ್ಟಿಗೆತ್ತಿರುತ್ತಿರುವ ಸಿದ್ಧಾಯ ಪ್ರಾಯ . . . .
2. ಒಂದಕ್ಕೆ ಕಟ್ಟಿಗೆತ್ತಿರುತ್ತಿರುವ ಯಾಗಿ ಪ್ರತಿ ವರ್ಷ ದೂರ್ಜೀತ್ವರ ದೇವರಿಗೆ ಶ್ರೀರಾಮ ಕೃಷ್ಣದೇವರವರು ತತ್ತ್ವ ತಂತ್ರ ಶ್ರೀರಾಮಕೃಷ್ಣದೇವರ ದೇವದಾನ ಅಕ್ಷಯೇ ಆಗಾಮಿ ಕಾಳಿಕೆ ಉಪಕಾರ ಮೊದಲಾಗಿದ್ದ ಸಮನ್ಯ ಆ . . . .
3. ರಾಮಕೃಷ್ಣ ದೇವರವರೆ ಕೊಂಬರು ಎಂದು ದೂರ್ಜೀತ್ವರ ದೇವರ ಧರ್ಮವೀರ್ಯಾಳಗಳ ದೇವಾಲಯವಂದು ಆವಾಯವನು ದೇಖಿಪಡಿಸಿ ಅ ಶ್ರೀಮದಾರಾದ್ಯ ಶ್ರೀರಾಮಕೃಷ್ಣ ಪ್ರಧಾಗಳ ಮಕ್ಕಳು . . . .
4. ಗಂಗೆ ಆ ಶ್ರೀದೂರ್ಜೀತ್ವರ ದೇವರ ಸ್ವಾಸ್ಥ ಪಾರಕನಾಯಕರ ಮಕ್ಕಳು ನಾಗಾಳ್ಳಿಗಳು ಸೋಮ ಗುರುಗಳ ಇಯ ಮಾಡಿ ಗುರುಗಳು ಆ ಸೋಮ ಗುರುಗಳ ಅನಂತಗಳಿಗೆ . . . .

ಕೆಳಗನ ಪ್ರಾ.

5. ಏಡುವರುಂ ಹಂದಾರ್ಡ್ಯರುಳ್ಳನ್ನು ಬರ ಈ ಮರಿಯಾದೆಯಾಲು ಬಂದಿಟ್ಟು ಬರಸಿಕೊಣ್ಣಿ ಶಿರಾವತ್ತ ಇಂತವು ದಕ್ಕಿ ಸಾಕ್ಷಿಗಳು ಶ್ರೀಮದ್ಭಾಷಣಗುರು ರಾದ್ಯ ತಕ್ತಿದೇವರು ಸಿ . . . . .

6. ಕರ್ದೇವರ ಗುಮ್ಮಣ್ಣಿಗಾರು ಶ್ರೀಮನ್ನಾಂಜಾಯ್ಯುಂ ಆರ್ಥಿಯ ಪದ್ಮಮಣಿಸವರು ಅರ್ಚಿಯಕಣಿಯ ಮಲ್ಲಣಿಗಾರ್ಥ ಮಾಗ ರೊಳ್ಳೆಕಣಿಯ ನಿಂಬಯು ಮಾವಂತಪ ಲಕ್ಷ್ಯಕ್ಕಿಳಿಯ ಅರ್ಚಿಯ

7. ಕರ್ತ ನರಸಿಂಗಣಿಯರ ಮಾಗ ರಜಾಪಣಿಯ ಮಲೆಯಾಳ ಪಂಡಿತರ ಸಂಗಣಿಯು ಇಂತವರುಂದೊನಕದಿಂ ಬರದ ರ್ಯಾಬಿಕ ಅನಂತದೇವ ॥ ದೊಕ್ಕೆಕ್ಕೆರ್ಕೆರ್ಕೆ ॥ ಶ್ರೀಮಂತ್ತೇತನಾಧ . . . . .

### Transliteration.

1. tussimeyanulla bhûmige hiñde vriñdâvaravâgiddalli kâttaguttageyâgi  
teruva siddhâya pa 4 alli dêvâlyava mâdisididakke érige teruva kâttu-  
guttage siddhâya pa . . .
2. omdakke kâttuguttageyâgi prativarsha Bochchêśvaradêvarige Šri Râma-  
krishnâdêvaravaru tettu tamma Šri Râmakrishnâdêvara dêvadâna akshîni  
âgâni kâniké upahâra modalâgidda samasta â— . . .
3. Râmakrishnâdêvaravare kombaru emma Bochchêśvaradêvara bhûmiyolagana  
dêvâlayavemdu âva sâmyavanu bêdevemdu â Šrimad Árâdhyâ Šri Râma-  
krishnâ-prabhugala makkalu . . .
4. galige â Šri Bochchêśvara-dêvara sthânika pâthaka-nâyakara makkalu  
Nâgannamgaļu Sômagurugaļ-aliya Mâchagurugaļu â Sômagurugaļa  
Anamtaguruga . . .
5. ti-mûvarum chandrâdityaruļlannabara t-mariyâdeyalu odañbaṭu barasi  
koṭṭa sîlâpatra imtappudakke sâkshigalu Šrimad-râjaguru Rudraśakti-  
dêvaru ni . . .

6. ka dēvara Gummanamgalu śriman mahāpasāytam Agaleya Padumananavaru Araleyakereya Mallaṇnamgalā maga Lōkajiya Nimbeyamāvamtana Lakkhajīya Araleya . . .
7. kaṭe Narasimgajīya maga Raṇapajīya Maleyāla-paṇḍitara Samgajīya iṇṭivar ubhayānatadim barada lēkhaka Anantadēva ॥ Bochchēśvara ॥ śri Bochchēśanātha.

*Note.*

This record is incomplete as the beam on which it is engraved seems to have been part of a bigger beam which contained the full inscription. It is possible that the inscription was continued on another beam in the temple which housed the first beam and has been lost along with the beam on which it was carved. It seems probable that the present beam was brought from some other temple and set up in the present temple.

The record appears to contain a grant of land belonging to Bochchēśvara temple to a Brahman named Rāmakṛishṇa-dēvaru called also Ārādhya Rāma-krishṇa-prabhu on condition of the annual payment of 4 *haṇas* as quit-rent. The land is said to have been previously covered with jungle (*vindavana-vāgiddalli*) and was cleared and brought under cultivation by the donee who is also stated to have set up a temple therein. In consideration of these he is stated to have been granted the land.

The document conveying the grant was executed by Nāgaṇṇa, Sōmaguru's son-in-law (*aliya* which also means sister's son) Māchaguru, Sōmaguru's (son) Anantaguru, who were the sons respectively of the *sthānika* (trustee), *pāṭhaka* (reciter of the hymns in the religious service) and *nāyaka* (master of the temple) in the Bochchēśvara temple. No right was claimed by the donors from the donee on account of his having erected the new temple within the land belonging to the Bochchēśvara temple.

The signatures of the witnesses to the grant next follow:—Rājaguru (royal preceptor) Rudraśaktidēvaru; Sthānika Dēvara Gummanā; mahāpasāya Padumanā of Agale; Lōkajiya, son of Mallaṇṇa of Araleyakere; Nimbeya Māvanta's (son) Lakkhajīya; Narasingajīya's son Raṇapajīya; Sangajīya, a physician or learned man of Maleyāla country (Maleyāla-paṇḍita).

The writer is named Anantajīya who is said to have composed the document with the approval of the last two donors. The signatures of the above two are given as Bochchēśvara and Śrī Bochchēśanātha.

The characters seem to belong to the 13th century A. D. A rājaguru Rudraśaktidēva is referred to in an inscription of 1286 A. D. (E. C. V. Arsikere 8). Ārādhya Rāmakṛishṇaprabhu, the donee is met with in a record of 1299 A. D. (Arsikere 121). See also M. A. R. 1911, P-49.

At the same temple of Isvara at Hagare, on a slab in the ceiling  
in the navaranga.

Size 3' x 2'.

Kannada language and characters.

ದೇಲೂರು ತಾಲ್ಲೂಕು ಮಾಡಿಹಳ್ಳಿ ಹೋಬಳಿ ಹಗರೆ ಗ್ರಾಮದ ಈಕ್ಕರ ದೇವನ್ನಾನದ  
ಮೇಲ್ಪಾಠಿಗೆ ಹಾಸಿರುವ ವೀರಗಳು.

1. ಸ್ತಾಪಿತ ಅಕ್ಷಯಸಂವತ್ಸರದ ಆ	4. ಮ ಸೋಯಿಗಂಗೆ ನಿಲ
2. ಸ್ತಾಪಿತ ಸುಧೂ ತ ಆ ಬುಳಗ	5. ಸದ ಬೀರಗಳು ಮಂಗಳ
3. ಯಾವಮಾನ ಕಳ್ಳಗಳಿಂದು ತಂ	6. ಮಹಾ

Note.

This is a viragal stated to have been set up by Balugaya's son Kallagavuṇḍa in memory of his younger brother Sōyiga. The date is given as Akshaya sam. Āsvija śuddha 2 Sunday. It is not expressed in terms of Śaka era. The characters seem to belong to the close of the 13th century A. D. or the beginning of the 14th century. The date may be taken as equivalent to 28th September 1326 A. D., a Sunday (S 1248 A kshaya sam. Āsv.śu 2).

No king is named in the record.

At the village Hāltore in the same hobli of Mādiballi, on a viragal lying to the north of the village.

Size 5' x 2' - 6'.

ದೇಲೂರು ತಾಲ್ಲೂಕು ಮಾಡಿಹಳ್ಳಿ ಹೋಬಳಿ ಹಾರ್ಲೋರೆ ಗ್ರಾಮದ  
ಉತ್ತರದಿಕ್ಕಿನಲ್ಲಿರುವ ವೀರಗಳು.

ಪ್ರಮಾಣ 5' x 2'.

I ನೆಯ ಆಡ್ಯಪಟ್ಟಿ

- ಸ್ತಾಪಿತ ಸಮಸ್ತ ಧರ್ಮಾತ್ಮಯಂ ಶ್ರೀ ತ್ರಿಖ್ಯೇವಳ್ಳಂ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇ
- ಕೃಂ ದ್ವಾರಾವಕ್ತವ್ಯರಪರಾಧಿಕ್ಕರಂ ಯಾದವಕ್ಕಾಂಬರಮ್ಮೆ ಮಣಿ ಸಂಪೂರ್ಣ
- ಭಾಗದಾಮಣ ಮರೀರಾಜರಾಜ ಮಲಪರೀಶು ಗಂಡ ಗಂಡ ಭೇದುಂಡ
- ಕದಂ ಪ್ರತಿಂದಿಸನಹಾಯ ಶಾರನೇರಿಕಾಂಗವೀರ ಗಂಡಗ್ಗೆ ಮಂಜುಕೆ
- ದಂಕರಾಮ ಮರೀರಾಜ್ಯ ಸಮುದ್ರಂ ಹೋಧರಾಜ್ಯ ಪ್ರತಿಭಾಂಕಾಯ್ಯ ರುಮಬ್ಬ ಶ್ರೀವೀರನಾ

II ನೆಯ ಆಡ್ಯಪಟ್ಟಿ

- ರ ಸಹ್ಯದೇ [ವ] ರು ಹೇರನೂರ ಪ್ರತಿಂಜಿಲು ಸುಖಸಂಕಫಾ ವಿನೋ [ದ] ದಿಂ ತ್ರಿಖ್ಯಾರಾಜ್ಯಂಗೆಯ್ಯ
- ತ್ವ ಮಧ್ಯ ರ್ಜಿ ಹಾಲುಕೆಂಪು ಸ್ವರ್ಗಾರವಂ ಮಾಡಿದೆಂದು ರಾಜಾಜ್ಞ ಪಟ್ಟ ಪ
- ಇ ಮಹಾವ್ರಾಜದಿಂದು ಗಾಳಿಂಡಿಗಳಿಲ್ಲರುಂ ಕೈಕೆಂದು ಮಹಾಜನಂಗ

9. ಈ ತಂದು ಸಂಮುಖಂ ಮಾಡೆಂದಕ್ಕೆಲ್ಲದೆ ಹೋಗೆ ದಾಳಿಯಂ ತಂದು ೩೧  
 10. ರೆಳ್ಳದಂ ಸೂಕ್ಷ್ಮಗೊಂಡು ಉಡೆ ಉತ್ತೀರ್ಣ ವೆಸ್ತು ಸೆರ್ವಿಸುತ್ತಾಸೆಬಿಯಂ ಕಡೆ

### III ಸೆಯ ಅಡ್ಡಂಬ್ರು

11. ದು ಆಸರಿಮಾರಗಳಿಂದ ಮಾರ ಮಾರಯಿರಿಯ ಉಗ್ರತೆಯಂದಾಗಿ . . .  
 12. ಕಾದಿ ಕಾಮರೆಯ ಮಾ [ಬ್ರ್ಯಾಂಪ] ಚಂತಾಗಿ ಗಡೆಲ್ಲಿಕ ಪ್ರಾಪ್ತನಾದ ಸರವರಶ ಇಂತಿ ಸಂವ  
 13. ಶ್ರೀರಾಜ ಕಾಕ್ರೀಕ ಶು ಕ ದ್ರಿಷ್ಟಿವಾರದಂದು ಆ ಮಹಾಷಂಗರ್ಣಿಂ ಅನಾದ ಮಹಾಪ್ರ  
 14. ಗೋಂಡಿಗಳಂ ಸತ ಕೊಟ್ಟ ಕ್ರಮವೆಂದಿದೆ ಆ ಗೋಂಡಗಳಿಗೆ ಕೆಳಡಿಯಾಗಿ ಹಾ  
 15. ರುಂಕಾಷಯ ಕೆಂಪೆಗೆ ಮುಲ್ಲಂಡಿಯ ದಾರಿಯಂ ಬಂಗಾಲು ತಂದು . . . ಧೂಮಾಯು ಆವಂ . . .

### Transliteration.

I 1. svasti samasta-bhuvanaśrayam śri-prithvivallabhaṁ mahārājadhīrāja para-  
 mē-  
 2. śvarām Dvārāvatī-puravarādhiśvaram Yādava-kulāmbara-dyumanī sarvva-  
 3. jñā-chūḍāmanī Mālerājarāja malaparoluganḍa gaṇḍabhēruṇḍa  
 4. kadana-prachanḍan asahāyaśūran ḫāmgavīra giridurggamalla chala-  
 5. damka-Rāma Magararāja-nirmmūla Chōlārājya-pratishṭhāchāryyaru-  
 mappa Śri Vira-Nā-

II 6. rasihvadē [va]ru Horanūrapattanādalū sukha-saṃkathāvinō [da] dim  
 prithvirājyam-geyyu-  
 7. ttum irddalli Hālutoṣeyan agrahāravam mādidevemdu rājājñevattapa-  
 8. di mahāprasādavemdu gāuḍḍugalellarunu kaikomdu mahājanamga-  
 9. ḥam tamdu saṃmukham mādemdaḍolladehōge dāliyam tamdu ū-  
 10. rellavam sūregomdu ude urchche heṇnusere turusereyam kale-

III 11. du a Hari-Māra-gaudana maga Mārayapēraya ugrateyim dāli....  
 12. kādi kudureya mā[rbbala] vam tāgi gatalōka prāptanāda Sakavariśa 1152  
 Vikritisamvā-  
 13. tsarada Kārttika śu 9 Brihavāradamdu a-mahājanamgalum a-nāda-mahā-  
 praje-  
 14. gaudugalum saha kottā kramavemtemdade a-gaūḍḍugalige kodagiyāgi  
 Hā-  
 15. lutoṣeya kerege Hulgumḍiya dāriyim badagalu kamdu . . . bhūmiyu  
 avam.....

### Translation.

Be it well. While the illustrious refuge of the whole universe, favourite of the goddess of prosperity and earth, mahārājadhīrāja-paramēśvaram, lord of the excellent city of Dvārāvatī, sun to the firmament the Yādava race, crest-jewel of the all-knowing, king over the Male chiefs, champion over Malepas, gaṇḍabhēruṇḍa, terrible in battle, unassisted warrior, sole hero, giridurggamalla, a Rāma in moving battle,

uprooter of the Magara kingdom, establisher of the Chôla kingdom :—śrî Vîra Narasimha-dêvaru was ruling the earth in peace and happiness at Horanûr-pattana .

When the king issued an order that he had created Hâlutore, an agrahâra, all the gaundus agreed to it saying “ *mahâprasâda* ” (great favour) but when they were asked to bring the mahâjanas to his presence (or to hold a meeting of the mahâjanas) they refused and went away. Thereupon (the king ?) led an expedition against the village, plundered it and unloosed the waists (of women). Then Harimâragauda’s son Mârayapêraya freed the women and cattle and with great fierceness opposed the expedition, fell upon the cavalry and died. On Thursday 9th lunar day of the bright half of Kârtika in the cyclic year Vikriti, śaka year 1152, the mahâjanas and the great praje-gaundus of the *nâd* (district) made a grant as follows :—

A *kodagi* (gift of rent-free land) was given to the said gaundus (those who had fought and died in the defence of Hâltore) of a plot of land of the sowing capacity of one khauduga situated to the north of the road leading to Hulgundi from the tank at Hâlutore.

*Note.*

This is a vîragal inscription recording the heroism of a warrior named Mâraya Pêraya of the village Hâlutore in defending the cattle and women of his place against molestation by enemies. It is dated S’ 1152 Vikriti sam. Kârtika su 9 Thursday corresponding to 17th October 1230 A. D. and belongs to the reign of the Hoysala king Narasimha II.

The exact circumstances which led to the plunder of the village cannot be determined. It is stated that the king issued an order stating that he had made the village Hâltore, an *agrahâra*. To this all the gaudus agreed but when they were asked to give effect to it by summoning the Brahmans to the king’s presence they seem to have refused and an army including cavalry is stated to have been collected and marched against the village (Hâlutore) and this army is stated to have plundered the village, attacked the cattle and women thereof. It is difficult to say what made the gaudus unwilling to carry out the king’s order. Probably they feared that if the grant of the *agrahâra* to Brahmans became effective they would lose their lands and other property in the village. The next question is who directed an attack on the village whether it was the king or some of the recalcitrant gaudus. The context seems to indicate that it was the king’s officers who attacked the village. Anyhow it is stated that some *gaudus* of the village defended it and lost their lives and that grants of land were made for them (to their relations).

The name of the place where the king Nârasimha II was encamped at the time of the record is given as Horanûru. This village cannot be identified.

At the village Mogasâvara in the hobli of Bikkôdu, on a rock near a tank.

Size 5' x 4'.

Kannada language and characters.

ಬೇಲೂರು ತಾಪ್ಪಳುಕು ಬಿಕ್ಕೋಡು ಹೋಬಳಿ ಮೊಗನಾವರ ಗ್ರಾಮದ  
ಕೋಣಕಣ್ಣೆಯಲ್ಲಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ 5' x 4'.

1. ಪ್ರಸ್ತಾವಿತ್ತಿರೇಜಯ್ಯ
2. ಧ್ಯಾದಯ ಕಾಲಿವಾಹನತಕ
3. ವರುಷ ಇಂಳಿನೆ ಸಂದ ವರ್ತ
4. ಮಾನ ವ್ಯವೇಳೊಳ ಸಂಪತ್ತರದ
5. ಧ್ಯಾಪದ ತು ಇ ಲೂ ಶ್ರೀಮತು
6. ಎಣಕ್ಕುಷ್ಟ ಪನಾಯಕರ ಸುರಜನಾಯಕ್ಕೆ
7. ಯನವರೂ ತಗರನಾಡ ನಮಸ್ತ ಗಾಂಡಿಗಳೂ
8. ಮೊಗನಾವರ ವೀರಗೌಂಡರ್ ಕೊಂಡ ಕುಳಿಗಿ ನಿಂನ ಕುಳಿಪಾಲು
9. ಇ ವರಹಗೆ ನಗೆ ಕುಳಿಗಿನ ಇ ವರಹಮುಳು ತು ಇ ವರಹನ ಮೇರೆ
10. ನಾಡ ಅಜಂಧದಲ ತೆಸುವಿರ ಕರೆಹರೆ

*Note.*

This registers the grant of a remission of two varahas out of a land-tax of six varahas for his land to one Viragonda of the village Mogasâvara by the gaudus of the district Tagare-nâd and Era Krishnappa Nâyaka's Sûrapa Nâyakaiya. Era Krishnappa Nâyaka was the chief of Bêlûr from C. 1524 to 1566 and Sûrapa Nâyaka was probably an officer at first working under him and later under his successors.

The date of the grant is Ś 1492 Pramôdûta sam. Bhâ. śu. 3. This corresponds to August 4, 1570 A. D. if the Adhika Bhâdrapada month is taken and to September 3, 1570 A. D. if the Nija Bhâdrapada month is taken. Probably the latter is the date intended as according to sâstras and usage it is only the Nija-mâsa that is to be reckoned for religious ceremonies.

The record ends with the prayer Hare, Hare (O Hari, O Hari) in praise of the god Vishnu whose devotee the donor probably was.

At the same village Mogasâvara, on a stone pillar at the village entrance.

Size 8' x 1'—6".

Kannada language and characters.

ಅದೇ ಮೊಗನಾವರ ಗ್ರಾಮದ ಅಂಕದ ಬಾಗಿಲ್ಲಿರುವ ಕಲ್ಲನಲ್ಲಿ ಬರೆಹಿರುವುದು.

ಪ್ರಮಾಣ  $8' \times 1' - 6''$ .

ಕನ್ನಡಾಂಶ ಮತ್ತು ಅಕ್ಷರ.

1. ಹಂಗೆ ಸಂವ	4. ಕೂಡಿಗ ಕಲ್ಲನಯ್ಯ
2. ರದ ಜೀವ್ಯ ಸುದ	5. ನಡಿ ಬಾಹರಿ
3. ಗ ಲಾ ನವಂಜಗೆ	

*Note.*

This records the gift of a rent-free land to a person named Sivanna. A stone recording the gift was also ordered to be set up. The name of the donor is not given nor the reason for making the gift. As regards the date of the grant, the saka year is not stated. Only the cyclic year Pingala, the month Jyeshtha, the bright fortnight and the tithi, the 1st lunar day are given. The characters belong to the 17th century.

22

At the village Injitolalu in the hobli of Bikkodu, on a viragal standing near the Siddheshvara temple.

Size  $5' \times 2' - 6''$ .

Kannada language and characters.

ಅದೇ ಬಿಕ್ಕೋಡು ಹೋಬಳಿ ಇಂಟಿಲಾಲು ಗ್ರಾಮದ ಸ್ಥೇತ್ವರ  
ದೇವನಾನದ ಪಕ್ಕದಲ್ಲಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ  $5' \times 2' - 6''$

I ನೆಯ ಅಡ್ಡಪಟ್ಟ

- ಸ್ವಸ್ತಿಸಮಧಿಗತ ಪಂಡ ಮಹಾಶಯ ಮಹಾ ಮಂಡರ್ಯುರ ದ್ವಾರಾವತ್ತೀ ಪ್ರ
- ರವರಾಧಿತ್ವರ ಯಾದವ ಕುರಾಂಬರ ದ್ಯುಮಣಿ ಮಂಡಳಿಕ ಹೊಂ
- ಮಣಿ ಮಂಡಳಿಕ ದೀಂಜಿಕಾಂ ಕವಿಜನ ಕಲ್ಪವ್ರಿತ್ಯ ಶ್ರೀ ವಿಷ್ಣು ಭೂಮಾ
- ಇಕಂ ಶ್ರೀ ನಾರಸಿಂಗದೇವ ತ್ರಿಭೂರಾಜ್ಯಂಗಿಮೃತರಲು ತುಳುದೇಶಂ
- ಭಕ್ತಗೂಳುಂ ತರಮ ಪುರ ಉತ್ತರಿಗಿ ಕೊವರಾಲ ಬೆಳ್ಳಲ ಪಲ್ಲುಕ್ಕುಂ

II ನೆಯ ಅಡ್ಡಪಟ್ಟ

- ದ್ವೇಸುವ ಹಡಿಯಗ್ಗುಂ ಬಯಲು ನಾಡುಂ ನೀಜಾತಿಧರ್ಮಗ್ಗುಂ (ರ) ರಾಯರಾ
- ಯಾತ್ರಾಭೂರಿ ವೆರಿಯಾರಂ ಗೀಗವಾಡಿ ಸ್ತುತಮ ದ್ಯುದಂಜಿಂ ಕೊಂಡಂ ಶ್ರೀ
- ಷಣ್ಣಿಧೂಪಾಷಕಂ ಶ್ರೀ ನಾರಸಿಂಗದೇಮನ ಪಟ್ಟದರೂ ಬಮ್ಮು ಉದ್ದೇಶ ಸ್ವರ್ಗಗ್ಗುಂ
- ಯಾದರು॥ ಸಿಂಧಾಲ ಚಾಕಗಾಲಾದ ಹೇಳಿವಾಳಿಗಂ ವಾ (ವೇಣಿ) ಈ ವಾಳಿಗಂ ನು
- ರ ರೋಕ ಪಾತ್ರವ್ಯಾಧಾದಿ ಆತ್ಮ ಮಾಗ ಅಜ್ಞಾಗಾಲಾದ ಅಯಿತಗಾಲಾದ
- ಕಾಗಗಾಡು ಇಸ್ತು ಇಸಭುಂ ಪರೋತ್ತು ಏ [ನೆ] ಯಂ ಮಾಡಿಸದ ಕಲ್ಲು

*Transliteration.*

1. svasti samadhi-gata-pancha-mahâśabda mahâmaṇḍalâśvara Dvârâvati-pu-
2. ravarâdhiśvara Yâdavakuṭâmbara-dyumaṇi maṇḍalika-chûdâ-

3. maṇi maṇḍalika-bēṇṭekāra kavijana-kalpa-vriksha śri Vishṇubhūpā-
4. ḥakampīśri Nārasingadēva prithvirājyam geyyuttiralu ! Tuṇḍēśam
5. Chakragoṭṭam Tālavanapura Uchchangi Kovalāla Belvala Vallūrkkala-
- II 6. rbbesuva Haḍiyagatṭam Bayalunāḍum Nilāṭaladurggam<sup>1</sup> (ra) Rāyarā-
7. yāṭmapuri? Tereyūram Gangavādi-sthalama bhrūbhāṅgadim koṇḍam śri-
8. Vishṇubhūpālakam<sup>1</sup> śri Nārasimgadēvana paṭṭadarasi Bammaladēvi svarg-
9. gasteyādaļu<sup>1</sup> Sirivalala Chāka-gāuḍa jōlāvāligam vā (vē?) ḫeṭāligam su-
10. ra-lōkaprāptanāda<sup>1</sup> Atana maga Anṇagāuḍa Āyita-gāuḍa
11. Chāgi-gāuḍanu inti inibharum parōksha-vi [na] yam mādisida kallu.

*Translation.*

Be it well. The obtainer of the five great sounds, mahāmaṇḍalēśvara, lord of the excellent city of Dvārāvati, a sun to the firmament the Yādava race, crest-jewel of maṇḍalikas, hunter of maṇḍalikas, a kalpa tree to poets (was) the illustrious king Vishṇu.

While the illustrious Nārasingadēva was ruling the earth :—King Vishṇu conquered by the knitting of his eye-brows, Tuṇḍēśa, Chakragoṭṭa, Tālavanapura, Uchchangi, Kovalāla, Belvala, Vallūr, Kanchi ? the great Haḍiyagatṭa, Bayalnāḍ, Nilāṭhaladurga, Rāyarāyāṭmapuri, Tereyūr and Gangavādi-sthala.

The anointed queen of Nārasingadēva, Bammaladēvi attained svarga (died). Chākagāuḍa of Sirivalal, attained the region of gods for his gratitude for maintaining him (jōlāvāli) and on account of his vow (vēṭevāli). His sons Anṇagāuḍa, Āyitagāuḍa and Chāgigāuḍa—all these three set up the stone in memory of the departed.

*Note.*

This record gives an instance of a peculiar custom current in the times of the Hoysala kings among warriors who were attached to the king or queen of giving up their lives by some form of suicide on the death of their royal master or mistress. Thus Kuvara Lakshma is stated to have been the general and minister of Ballāla II and committed suicide to fulfil some vow for his master (Belur 112).

The present record is not dated and belongs to the reign of Narasimha I (1141-1173 A.D.) son of Vishṇuvardhana, the Hoysala king. A warrior named Chākagāuḍa is herein stated to have given up his life on the death of Bammaladēvi, senior queen of Narasimha I. The reason given for this self-sacrifice is stated to be that he was maintained by the royal family and that he had taken a vow to that effect. The manner of his death is not given here. The words jōlāvāli and vēṭevāli are met with in M. A. R. 1931, P 211 and S. I. I. VII P. 131.

ಅದೇ ಇಂಟಿಲೋಳಲು ಗ್ರಾಮದ ಪಟ್ಟೇರ್ ಸಿದ್ದೇಗೌಡನ ಗದ್ದೆಯಲ್ಲಿರುವ ಕಲ್ಲು.  
ಕನ್ನಡಾಷ್ಟೆ ಮತ್ತು ಅಕ್ಷರ.

1. ಮನ್ಮಥ ಸಂವತ್ಸರದ ಮಾಘ ಬ್ರಾಹ್ಮಣ ಲು
2. ಶ್ರೀಮತು ನುಗ್ಗೆಹಳಿಯ ವಿರಾಜ ವಡೆ
3. ರ ಮಕ್ಕಳು ಚಿಕವಿರಾಜಯನವರು ನ
4. ಮಗೆ ಕೃಷ್ಣಪ್ಪನಾರಾಯಣನವರು ಬಂ
5. ಬಳಿಯಾಗಿ ಪಾಲಿಸಿದ ತೊಳು ಗ್ರಾ
6. ಮ ದೇವದಯಚೀಯನ ಯೋಕ್ತಲಮಾಡಿದಾ ।

*Transliteration.*

1. Manmatha-samvatsarada Mâgha ba 7 lu
2. śrīmatu Nuggehaliya Virarâja-vađe-
3. ra makkaļu Chikavira-râjayanavaru na-
4. mage Krushṇappa-nâkayayyanavaru um-
5. baliyâgi pâlisida Toļalu grâ-
6. ma Dodayajiyanu yi kala mâdida<sup>1</sup>

*Translation.*

On the 7th lunar day of the dark half of Mâgha in the year Manmatha, the illustrious Chikavirarâjaya, son of Virarâja Vađeyar of Nuggehalli:—we have been favoured with the grant of the village Toļalu as *umbali* by Krushṇappa Nâyaka. Dodayajiya engraved this stone.

*Note.*

This records the gift of the village Tolalu (same as Inṭitolalu) as *umbali* to the chief of Nuggehalli named Chikavirarâjaya, son of Virarâja Vađer by Krushṇappa Nâyaka. The donor was apparently the chief of Bêlûr so named. The record is said to have been engraved by Dodayajiya.

The date is not given in terms of any era. The only details given are Manmatha sam. Mâgha ba. 7. The characters seem to belong to the end of the 16th or the beginning of the 17th century A.D. It is probable that Manmatha here might correspond to A.D. 1595 (the time of Krushṇappa Nâyaka II C. 1588-1625) and the whole date might be equivalent to 10th February 1596 A.D.

Nuggihalli is a village in Channarâyapâṭna Taluk, Hassan District, and its chiefs were apparently subordinate to the Bêlûr chiefs.

No imprecation is found at the end of the grant.

At the village Chandâpura in the hobli of Arehalli, on a slab set up in the estate of Nâgappaśetti.

Size 5' x 1'—6".

Kannada language and characters.

ಹೇಳಿರು ತಾಪ್ತಿಕು ಅರೆಹಕ್ಕೆ ಹೋಬಿಳ ಚಂದಾಪುರದ ಗ್ರಾಮದ ನಾಗಿಪ್ಪೆಶೆಷ್ಟರ ತೋಂಡಲ್ಲಿ ಕರೆಯ ಬಳಿಗುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'×1'–6"

1. ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯಯ	23. ಲೂರ ಮಲ್ಲಿನಾಥದೇವರು ಸದಾಚಾ
2. ಶಕ ದರುಷ ಎಲಗಾನೆಯ ವಿ	24. ರಂಗಂಧಿರಪ್ಪ ಕೊಡೆಯೆ ವೋಡೆಯ
3. ಕಾರಿ ನಂವಕ್ಕರದ ಪುಷ್ಟಿಸು ಶಿಗುರ	25. ರಿಗೆ ಆ ನಾಗಂಜ್ಞಾವೋಡೆಯರು ದಾನ
4. ವಾರಧಲಿ ಸ್ವಸ್ತಿಶ್ರೀ ಮನ್ಯ ಕಾಮಂ	26. ಧಾರಾ ಪೂಷ್ಟೇಕಂಪಾಡಿ ಆ ಹೆಂದ್ರ
5. ದ್ರಿಷ್ಠಿರಂ ಅರಿರಾಯ ವಿಧಾಡ ಭಾಷೆ	27. ತಾರಂಬರಂ ಸಷ್ಟೇಪಾಂನ್ಯ ನಂಡವ
6. ಗೆ ತಪ್ಪೆವ ರಾಂತಿರ ಗಂಡ ಶ್ರೀ ವೀರ ಬುಕ	28. ಒತಾಗಿ ಕೆಳಿ ಹೆಂದಿಪುರಪೂರ್ವಾ ಮು
7. ಒಣ ವೋಡೆಯರು ತಂಮ ಧುಷಬ	29. ಒದೆ ಆರಾರು ಅರಸುಗಳು ಯಾಧ
8. ಉದಿ ಪ್ರೀರಾಮುರಂ ಗೆಲ್ಲು ಕೊಂಡು	30. ಮ್ಯಾವ ವಾಲನುವಂತಾಗಿ ಕೊಟ್ಟಪುರ
9. ಹೆಯಿಸಣ ರಾಜ್ಯದ ಹರಿಹ	31. ಮನು ಎಲ್ಲರೂ ಪಾಲ್ಪಿ ನಡೆನು
10. ರ ಪ್ರಾಣದ ಸರೆವೀಡಿನಲ್ಲಿ ಸುಖಸಂ	32. ಉದು ಸ್ವದತ್ತಂಪರದತ್ತಂ
11. ಕಥಾ ವಿನೇಷದಿಂ ಸ್ತಿರರಾಜ್ಯಂ	33. ವಾ ಯೀರೀ ಪರೇತ ಮನುಂಧ
12. ಗೆಯುತದ್ವ ತರ್ವಾದ ಪದ್ಮೀಪಜೀ	34. ರಾ ಪ್ರಾವರುಷ ಸಹಸ್ರಾಣಿ
13. ವಿಶ್ರೀಮತು ಬಂತಿಕಾಣ ರಾ	35. ವಿಷ್ವಾಯಾಮದೆಯಲ ಆ ಪು
14. ಯರಗಂಡ ಕೆಪ್ಪದ ನಾಗಂಣವೋಡೆಯರು	36. ಯೀಮಯಾಮದೆಯಲ ಆ ಪು
15. ತಮುಗೆ ಉಂಬಳ ಆಗರಾಗಿ ಶ್ರೀ ವೀ	37. ರದೆ ಮುಂದೆ ಕಲ್ಲನಡಿಸುವು
16. ರ ಬುಕಂಣ ವೋಡೆಯರು ಕೊಟ್ಟ ಹೆಯ	38. ಒಗೆ ನಾಗಂಜ್ಞ ವೋಡೆಯರು ಆ
17. ಸಣ ನಾಡವಳಿತದಲ ತಗರೆ ನಾಡೊ	39. ಪುರಪ್ರಾದ ಧಕ್ತಿರೆಗೆ ಕೆಂಪ ವ
18. ರಗೊ ತೀರಮನಸ್ಕಾಗೆ ಕುಶಪ್ರಮಾಂ	40. ತ್ರುನಾನಂ ಆ ನಾಗಂಜ್ಞ
19. ಇ ಒಂದು ಖಣವನು ಕುಶವಕಡಿದು ಸ	41. ವೋಡೆಯರ ವೇಳೆ
20. ಪ್ರಾಮಾಂನ್ಯವಾಗಿಮಾಡಿ ತಂಮ ವೋಡ	42. ಶ್ರೀ ವೀರಬುಕಂ
21. ಹುಟ್ಟಿದ ಹೆಂದಪ್ರೋಡೆಯರ ಕೆ	43. ವೋಡೆಯರು
22. ಸರಲ ಹೆಂದಪುರ ವೋಂದುಮಾಡಿ ದೇ	44. ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

*Transliteration.*

1. svasti śrī jayābhuyada
2. śaka varusha 1282 neya Vi-
3. kāri-saṃvatsarada Pushya su 2 Guru-
4. vāradalli svasti śrīman mahā-maṃ-
5. dalesvaraṃ ari-rāya-vibhāda bhāshe-
6. ge-tappuva-rāyara-gaṇḍa śrī Virabukam-
7. ḥa-voḍeyaru tamma bhuja-ba-
8. ladi vairi-rāyaram geldukonḍu
9. Hoyisaṇa-rājyada Hariha-
10. ra-pattanada nelevīdinalli sukha-sam-
11. kathā-vinōdadim sthira-rājyam
12. geyutidalli tat-pāda-padmōpajī-
13. vi śrīmatu khantikāra-rā-

14. yaraganda Teppada Nāgamṇa Vodeyaru
15. tamage umbaļi āgalāgi śrī Vi-
16. rabukamṇa-vodeyaru kotta Hoyi-
17. saṇa-nāḍa valitadali Tagare-nāḍo-
18. ĥagāṇa Chēramanahallige kuļa-pramāṇ-
19. ḥu ondu haṇavanu kuļava kaḍidu sa-
20. rvvamāṇnyavāgi mādi tamma voda-
21. huṭṭida Chandapa-vodeyara he-
22. sarali Chendapura vōmdu mādi Bē-
23. lūra Mallinātha-dēvaru sadāchā-
24. ri gambhīrarappa Koyade-vodeya-
25. rige à Nāgamṇa-vodeyaru dāna-
26. dhārā-pūrvvakam mādi à-chamdra-
27. tārambaram sarvvamāṇya naḍava-
28. mṭāgi koṭa Chandipuravanū mu-
29. mde ārāru arasugaļu yi-dha-
30. mmava pālisuvamṛtāgi kotta pura-
31. vanu ellarū pālī naḍesu-
32. üdu sva-dattam para-dattam
33. vā yō harēta vasumdhā-
34. rā shashṭi-varusha-sahasrāni
35. vishtāyām jāyate krimi
36. yi maryyādeyali à pu-
37. rada mumde kalla naḍisuvaha-
38. mge Nāgamṇa-vodeyaru à-
39. pura-varggada bhaṭtarige koṭa pa-
40. tra-sāsana à Nāgamṇa-
41. vodeyara voppa
42. śrī vira-Bukāṇa-
43. vodeyaru
44. śrī śrī śrī

*Translation.*

Be it well. On Thursday 2nd lunar day of the bright half of Pushya in the auspicious Saka year 1282, the cyclic year Vikāri.

Be it well.\* While the illustrious mahāmaṇḍalēśvara, conqueror of hostile kings, champion over rulers who break their word, Śrī Vira Bukaṇa Vodeyar defeated the enemy kings by the prowess of his arms and ruled steadily in peace and comfort at his residence in Hariharapattana in the Hoysaṇa kingdom.

A dependant on his lotus feet : the illustrious champion over Khantikāra kings (khantikāra-rāyara-gaṇḍa) Teppada Nāgamṇa Vodeyar granted the village

Chēramanahalli which was situated in Tagare-nāḍ belonging to Hoysana-nāḍ and which had been bestowed on him for maintenance (*umbaḍi*) by the illustrious Vira Bukkaṇṇa Voḍeyar, after fixing the tax of one haṇa? (*kuḍapramāṇu*) and making it free of all imposts and forming a new village out of it called Chendapura in the name of his brother Chandapa Voḍeyar to (the god) Mallināṭhadēvaru at Bēlūr, to Kōyade Voḍeyar, deep in righteousness, to last for as long as the moon and stars endure and with pouring of water.

The future kings will maintain this dharma (charity). All will continue this *pura* (hamlet).

He who takes away land given by oneself or others will be born as a worm in ordure for sixty thousand years.

This *patra-śāsana* (inscription recording a document containing a gift or sale) was granted by Nāgaṇṇa Voḍeyar to the *bhaktas* (lit. devotees: here Vīraśaiva priests) belonging to the *puravarga* (village population) in order that a stone might be set up in front of the village recording a grant to this effect.

The signature of the said Nāgaṇṇa Voḍeyar:—

Śrī. Vira Bukkaṇṇa Voḍeyaru. Śrī. Śrī. Śrī.

#### Note.

This records a grant of a village for the Vīraśaiva or Lingāyat priests at Bēlūr by Teppada Nāgaṇṇa Voḍeyar during the reign of the Vijayanagar king Vīra Bukkaṇṇa Voḍeyar I. The village granted consisted of the lands of the village Chēramanahalli in Tagarenāḍ which belonged to Hoysana-nāḍ. The object of the grant was to perpetuate the name of the donor's brother Chandapa Voḍeyar and the new village was accordingly named as Chandapura.

Who was the donee? We find the names of Mallināṭhadēvaru of Bēlūr and Kōyade Voḍeyar as the donees. Whether Mallināṭhadēvaru means a priest or a god at Bēlūr cannot be determined. Probably the latter is meant by Mallināṭhadēvaru and Kōyade Voḍeyar was the priest of the temple and the grant was made for the services of the god and Kōyade Voḍeyar, its priest, was entrusted with the management and enjoyment of the lands on his performing the necessary services for the god. With him were associated the Bhaktas referred to as donees in line 39.

Nothing is known from inscriptions about a temple at Bēlūr dedicated to the god Mallināṭhadēvaru.

Hariharapāṭṭaṇa where Bukkaṇṇa Voḍeyar is stated to be camping is probably the same as Harihara in Chitaldrug District situated at the confluence of the Tungabhadrā and Haridrā rivers. It has a temple dedicated to the god Harihara, a combination of the gods Vishṇu and Śiva. As a sacred place it is referred to in several inscriptions (E. C. V. Arsikere 108 of Ś 1177, Hassan 6 of Ś 1437;

E. C. XI Davangere 23 of S 1392, 26 of 1300 A. D., 36 of S 1190, etc.). It is also called Hariharadévapura in a copper plate grant of Bukka II, dated 1352 A.D. (E. C. XI, Davangere 67). It is called Hariharapura in an inscription at Harihar, dated 1280 A.D. (E.C. XI, Davangere 59).

The donor Teppada Náganna Vodeyar with the title Khanti-kára-ráyara-ganda (punisher of kings who talk vainly) was a son and subordinate of the Vijayanagar king Bukka I. (See E. C. IX, Hoskote 93, 113; X, Chikballapur 63; V. Hassan 19.) The date of the grant corresponds to 22nd December 1359 a Sunday taking S 1281 Vikari.

## KADUR DISTRICT.

### NARASIMHARAJAPURA SUB-TALUK.

At the village Bâlehalli in the hobli of Bâlehonnur, on a slab standing in the enclosure of the Virabhadra temple.

Size 2' 6" x 1' 6".

ನರಸಿಂಹರಾಜಪುರ ಸದ್ಯ ತಾಲ್ಲೂಕು ಬಾರೆಹೊನ್ನೀರು ಹೋಬಳಿ ಬಾರೆಹೆಳ್ಳಿ ವೀರಭದ್ರ ದೇವಸ್ಥಾನದ  
ಪ್ರಕಾರದಲ್ಲಿ ನಷ್ಟ ಕಲ್ಲು.  
ಪ್ರಮಾಣ 2'-6" x 1'-6".

1. ಸ್ವತ್ತಿಶ್ರೀ ಬಯಾದ್ಯದರು ಕವ ಗಣನೆಯ ತೀ
2. ಲಕಣಂಪತ್ತರದ ಫಾಲ್ಗುನ ಬಂ ಆ ಶ್ರೀಮನ್ಯಕಾ ಮಂ
3. ದರೇಸ್ವರಂ ಅರಿರಾಯ ಏಷಾಡ ಭಾಸೀಗೆ ತಪ್ಪುವ ರಾಯರ
4. ಗಂಡ ಶ್ರೀ ವೀರ ಬುಕಣೊಡೆಯರು ಶ್ರೀರಾಜ್ಯಂಗೆಯ್ಯತ್ರಿ
5. ರ ಆರಗದ ರಾಜ್ಯವನಾಳುವ ಕುಮಾರ ಏರುಹಂಜ
6. ಒಡೆಯರ ಮಹಾಪ್ರಧಾನಿ ಮಾದರಸಂಧೆಯರು
7. ಮಾಡಿದ [ಭ] ಮೃಂ ನಾತಿಗೆ ನಾಡೆಂಳಗೆ ಬಾರೆಹೆಳಿಯ ವೀರೇ
8. ಸ್ವರದೇವರಿಗೆ ಅಮೃತಪರಿಗೆ ಬಾರೆಹೆಳಿಲ ವರ
9. ಕ ಗಂಗರ ಇಂ ಕುಳವಕದಿನು ನಾಡುನಂತೆ
10. ಲ ನಿಗುರಪಳಿ ಒಳಗೆ ಘೂಮಿಗ ಗಂಗ || ०
11. . . . . ವೀರಭದ್ರಸಾಗೆ
12. ಆ ಮಾದರಸವ್ಯಂಡೆಯರು ನಾಡುಳಿಯಲು
13. . . . . ಬ್ರಾಹ್ಮ
14. ಇರಂತ್ರ ಘ್ರಾಂವನು ಅರಿತಿದೊಡೆ
15. ವಾರಣಾಸಿಯಲು ನಾವಿರ ಕವಿರೆಯ್ಯ ಕೆಂಡ
16. ವಾಪದಲ ಹೋಂರು || ಸ್ವದತ್ತಂ ಪ [ರ] ದತ್ತಂ
17. ವಾ ಯೋ ಹರೇತ ವಸುಂಧರಾ ಪಷ್ಟಿವ
18. ಈ ಸಂಸ್ಕಾರಣೆ ಏಷಾಡ್ಯಾಂ ಬಾಯತೆಕ್ಕಿಮಿ

*Transliteration.*

1. svasti śrī jayādbudaya śakava 1290 neya Ki-
2. laka-samvatsarada Phālguna ba 10 ā śriman mahāmaṇ-
3. ḍalēśvaraṁ arirāyavibhāda bhāsege-tappuva-rāyara-
4. gaṇḍa śrīvira-Bukāṇodeyaru prithvirājyāṁ geyyutti-
5. re Āragada rājyavanāluva Kumāra Virupāṇṇa-
6. odeyaru mahā-pradhāni Mādarasa-odeyaru
7. māḍida [dha] rmma Sātalige-nāḍolage Bālehalīya Virē-
8. svara-dēvarige amritapadige Bālehalīli vara-
9. ha 101 ra 40 kuṭava kaḍidu Nāḍu-sante-
10. li Siguruvali olage bhūmī ga 101<sup>॥</sup>0
11. . . . . . Virabhadranige
12. ā Mādarasaodeyaru Nāḍuliyalu
13. . . . . . Brāhma-
14. ḡara satra-dharmmavānu āralipidōde
15. Vāraṇāsiyalu sāvira-kavileya konda
16. pāpadali hōharu ॥ sva-dattam pa [ra] dattam
17. vā yō harēti vasumdhārā shashṭi-var-
18. sha sahasrāṇi vishṭhāyāṁ jāyatē krimi

*Note.*

This belongs to the reign of Bukka I (Bukkaṇodeyar), king of Vijayanagar. He is given the titles mahāmaṇḍalēśvara and ari-rāya-vibhāda (conqueror of enemy kings). Under him Kumāra Virupāṇṇodeyar is stated to be the ruler of the kingdom of Āraga. This Virupāṇṇodeyar was a son of Bukka I and several inscriptions of his are found in this area (See E. C. VI, Koppa 6 of 1369; Mudgere 52 of 1370; VIII, Tirthahalli 16 of 1377). The kingdom of Āraga included parts of the present Koppa, Mūḍagere, Tirthahalli and Nagar Taluks.

The present record registers a gift of land in the village Bālehalī (the details regarding this land cannot be made out clearly owing to the letters indicating the same being not clear) by Mādarasa-odeyar, mahāpradhāni (chief minister) of Virupāṇṇodeyar for the service of food offerings in the temple of Virēśvara (same as Virabhadra) in the village Bālehalī situated in Sātalige-nāḍ district. He is stated to have granted certain taxes (details not clear) in Nāḍulī (?) for setting up a free boarding house for Brahmins.

Mādarasa Odeyar of the grant is the same as Mādhava-mantri who ruled from about 1347 to 1391 the kingdoms of Chandragutti, Āraga and Konkan during the reigns of Harihara I, Bukka I and Harihara II. He was a scholar, general and minister. He was a Śaiva Brahman and disciple of the Kālāmukha priest Kriyāśakti (See M. A. R. 1929, p. 171 and Ep. Ind. XXI, p. 18.).

The grant is dated S. 1290 Kilaka sam. Phal. ba. 10 corresponding to Sunday, March 4, A.D. 1369. The record ends with the usual imprecation.

## 26

Copper Plate in the possession of the Bâlehonnûr-mâtha at Bâlehalli  
in the same Narasimharajpura Sub-Taluk.

Size 12½" × 8½".

Kannâda language and characters.

Single plate only with raised edges. The plate belongs to the Mûdigere mâtha, which is a branch of the Bâlehonnûr-mâtha.

ನರಸಂಹರಾಜವುಗ ಸಬ್ ತಾಲ್ಲುಕು ಬಾಳಿಕಳ್ಯಿ ಮರದಲ್ಲಿರುವ ತಾಮ್ ಶಾಸನ  
ಒಂದು ಪಲ್ಗೆ.

ಪ್ರಮಾಣ 12½" × 8½".

- ನಮಸುಂಗ ಶರಶ್ವಂಬಿ ಚಂದ್ರಚಾಮರ ಕಾರವೇ ಕ್ರಿಯೋಕ್ಕು
- ಸಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ತಂಧಿಂ ಸ್ವಸ್ತಿಶ್ರೀ
- ಜಯಾಧ್ಯಾದ್ಯಮ ಶಾಲಾಧಾಸನ ಶಕ ಪರುಪ ಇಂಧಿಂನೆ
- ಯ ನರ್ವಾಂಶಕುಸಂವತ್ಸರದ ಮಾಹು ಶು ಅಲ್ಲಿ ಶ್ರೀ ಮತ್ತು
- ಜ್ಞಾನಕುದ್ರಿತಾರ ಸಂಖ್ಯೇ ರಾದ ಕಾರುವದ ಕಾಲದೇ
- ಪರಿಗೆ ದೀಕ್ಷೆಸದ್ಯ ಸದ್ಯ ಉಸಂಕ್ಷೇಯನು ಕಣಸದಳ್ಳಿ ಕಡ್ಡಿಸಿ
- ಕೆಂಪ್ಯು ವರಕ್ತಮಾಲದ ಧರ್ಮಕ್ಕೆಯದ್ವ ಮುರಾರಿ ಕೋಣೆ
- ಕೋರಾಪು ವಿಶುಧ ವೈದಿಕಾಂತ್ಯಾತ್ಮ ಸಿದಾಂತತ್ವ ಪ್ರತಿಷ್ಠಾಪ
- ಕ ಶಿವಾರು ಧತ್ತಪರಾಯಣರಾದ ಕೆಳದ ಸದಾಶಿವರಾ
- ಯ ನಾಯಕರ ಪಂಕ್ತೇಧ್ವ ಪರಾದ ಸದ್ಯಪ್ರಾನಾಯಕರ
- ಪ್ರಪಾತ್ರರು ಶಿವಪ್ರಾನಾಯಕರ ಪಾತ್ರರು ಸೇವೆಮಂಬಿರನಾ
- ಯಕರ ಧರ್ಮಾಂಶಿಯರಾದ ಕೆಂನಂಮ್ಯಾ ಯ ಪರ
- ಭಕ್ತರು ಬಸವ್ಯನಾಯಕರು ಬರಸಿಕೊಟ್ಟ ಭಾದಾನಧ
- ಮರ್ಮಾಂಶ ಕ್ರಮವೆಂತ್ತು ಒಂದರ ಯೈಮರದ ಧರ್ಮಕೆ ಈ
- ತಾರಕೊಟ್ಟ ನಾಜ್ಞಾಗೆ ಶಾಸನವಿಲ್ಲ ಶಾಸನವ ಬರಸಿಕೊಡೆದೆಂ
- ದು ಮಂಯಪ್ರಾನವರು ಹೇಳಿದ್ದಿಂದ ಈತಾರಕೊಟ್ಟ ನಾಜ್ಞಾಗೆ
- ಗೆ ಬರಸಿಕೊಟ್ಟಿದ್ದು ಯೈಮರದ ಧರ್ಮ ಕೆಂಪ್ಯು ನಾಜ್ಞಾಗೆ ಕಳ
- ಸದ್ಯಾಮ ಸಂಸ್ಕಾರವಾದ ವರಗಳ ಕೆಂಪ್ಯುಗೊಂಡಾಗುತ್ತ
- ಒಕ ಪ್ರಾಕುರೇಖೆಸಿದಾಯದಿಂದ ಗ ಉರಿ || ಬಿರಾಡಿಂದಳ್ಳಿ
- ಗ ಅ |||| ಮರಿವಂಯಿಂದ ಗ |||| = ಅಂತ್ಯಗ ಈ |||| = ವೇ
- ತ್ಯಾನಳ್ಳಿ ಕುಡಿದ ಕುಳಿತೀತದ ಬಗೆಯಲ್ಲಿ ಯೈಗಾರಮಕೆ
- ಕುಳಿದು ಗ |||| ಉಭಯಂಗ ರ |||| = ನಾಜ್ಞಾಪಾಲಕೊ
- ಜ ಕ್ರೈಸ್ತಿಂದ ರೇಖ ಪ್ರಮಾಣುಸ್ತುಗ ಅಖಿ |||| ಅಂತ್ಯ ವಿವರ
- ಮತ್ತು ವಾಯಿಂದ ತೊಂಜ್ಞಮರ ಅಂಂತ್ಯ ಗ |||| ಮೆಣನು

## ಕಂಘಾಗ

25. ವಹಿ ಅಕೆ ರವಿ|| ಯೇಲಹಂಕದಿ ಇಕೆ ರವಿ|| ಅಂತುಗ ರಣಾ ನಷ್ಟಿದಿಂ . . ನ್ಯಾ  
 26. ಇದ ನಷ್ಟಿದಿಂದ ಮರ ಇಂದ ಗ ರಣಾ ಉಧಯಂಗ ಅಷಿ|| ಹುನಾತ್  
 27. ಗ ಆಗಾಮಿಮಾಡಿಕೊಂಬ ಹಣ್ಣಗೆಯಂದ ರಣಾ ಉಧಯಂಗ ಅಂ  
 28. ಉಧಯಂಗ ರಣಾ ಒಂದನೆಂದು ವರಹಂನು ಯಾಪಣಹಾಗು  
 29. ದೇರ್ಯಾಯಸ್ವಾಸ್ತಿ ಮಾನ್ಯದ ಯತ್ನ ನಡೆ ಅಯೆರಡು ಯತ್ನ ನ ಮಾನ್ಯನಕಾರೆ  
 30. ವಾರ್ಷಿಕವಾಗಿ ಕೊಟ್ಟಿವಾಗಿ ಯೈದೂಪಿಗೆನೆಷ್ಟೆ ಲಂಗಮಂದ್ರ ಕಲ್ಪನೆಂಜಗು  
 31. ಕೃಸಧಿಸ್ತ್ವೇಷ ಜಲಪಾಶಾಳ ಅಕ್ತೇಷೆ ಆಗಾಮಿಸಿ ನಾಧ್ಯಂಗಿಂ  
 32. ಬ ಅನ್ಯಫೋರಿಗೆಂಜ ನಾಂಘಾಂಗಿಂ ಯೈಧಿವಾಯಲ ಸಹಾರಾಮ  
 33. ಮುಂತಾಗಿಯೇನು ಅಧಿಕವೆಲವಾಹಂತೆ ಸಹಾ ಆಸುಮಾಡಿಕೊಂ  
 34. ದು ಮಾನ್ಯದಯೆತ್ತು ನಡೆ ಅ ರಮೇಶಿ ಅಡಕೆ ಮಣಿನು ಯುಂಪಚ್ಚೆಕ  
 35. ವಾಡ ಮುಂತಾದ ಪರಿಸಿನ ಸರಕು ಹೆರತಾಗಿ ಹೇರಿಕೊಂಬ ಇನನು  
 36. ಅಕಿಧತರಾಗಿ ಉಪಕುಂದಿದಷ ಖಾಸ ಯಿಂಜೆ ತುಪ್ಪ ದೇರ್ಯ ದೆಲ್ಲ ಕಾ  
 37. ಯ ಕತ್ತ ಕಾಡು ಚೊಬಿ ಜವಳ ಕಬುನ ಕೊಗೆನೆಂಪ್ಯೆ ಉತ್ತರ್ವ ವಿಷಾರ್  
 38. ರ ಯಿಂಗು ಜೀರಂಗೆ ಮಂಧ್ಯ ಸೇರುಳಿ ದೇಳಿತ್ತ ಅರಿಸಿನ ಶುಂಟ ಮುಂತಾದ ಚಿನಿ  
 39. ಸನು ಹೇರಿಕೊಂದು ವಿರುಪಾಹೇತ್ವರ ಪಾರಂಪರ್ಯವಾಗಿ ಆಚಂದ್ರಾಕ್ರೂರ್ಸಾಂತ್ಯ  
 40. ಗಿಂಗಾಗಿ ಸುಖದಿಂ ಮರಧರ್ಮ ಮಂಡಿಸಿಕೊಂದು ಬಾಕದೆಂದು ಬರಸಿಕೆಷ್ಟ ದರ್ಮ  
 41. ಶಾಸನ ಆದಿತ್ಯ ಹೆಂದ್ರಾಪಿರೇಣಸಳ್ಳಿ ದ್ಯುಧರ್ಮ ಮಿರಾಖೇಹುದ್ಯ  
 42. ನ ಯಿಮಶ್ಚ ಆಹತ್ಯ ರಾತ್ರಿತ್ಯ ಉಧೇಷ ಸಂದ್ಯೇಧರ್ಮಶ್ಚ ಬಾನಾತ್ತಿ ಸರಣ್ಯಃ  
 43. ತಂ ದಾವಾಲನಯೇರ್ಮಂದ್ಯೇ ದಾನಾಪ್ರಯೋನು ಹಾಲನಂ ದಾನಾತ್ಪರ್ಗ  
 44. ಮಂವಾಪ್ಯೇತ್ತಿ ಪಾಲನಾದಿಮತಂಪದಂ ಸ್ವದತ್ತಾಧಿಗುಣಂ ಪುಣಂಪರದ  
 45. ತಾತ್ತುನುಪಾಲವಂ ಪರದಕ್ತಾ ಪಕಾರೇಣ ಸ್ವದತ್ತಂ ಸ್ತ್ವಲಂಧವೇತ್ತು ಯತ್ರಯೋಗೀ  
 46. ಶ್ವರ್ಣಃ ಕುರ್ಣಾತ್ತು ಸವರಂಗಾರ್ಥನಂ ಸಹಕ್ರಂತು ಪರಂತ್ತ ತತ್ತ್ವಿಧಾನ ತವಾರ್  
 47. ಣಿ ಸತತಂ ಗುಹಾ ಪರಸ್ಯಾಷ್ಟೇನಾರ್ಥಂತ್ತು ಶಿಫಕಾತ್ಯ ದೀಯ್ಯಕೆ ದಾ  
 48. ಸಂತದ್ವಿಮಂಂ ಬ್ರೋಕ್ತಂತೇವಲಂ ಮೈಕ್ರಾಧನಂ ಶ್ರೀ ಸದಾಶಿ  
 49. ವ

## Translation.

Obeisance to Śambhu, beautiful with the fly-flap touching his lofty head, the foundation pillar of the city of the three worlds.

Be it well. In the victorious year 1630 of the Śālivāhana era, the cyclic year Sarvajit, on the 5th lunar day of the bright half of Māgha :—

For the charities of the *virakta-maṭha* built at Kalasa by Bokkasada Siddabasavaiya for Kuruvada Hāladēvaru possessed of pure and righteous Śivāchāra, the illustrious Basappa Nayaka, son of Chennammāji, lawful queen of Somaśekhara Nayaka, and grandson of Śivappa Nayaka and great grandson of Siddappa Nayaka, descended from Kejadi Sadāśivarāya Nayaka, *Edevamurāri, kōṭekolihala*, establisher of the Viśuddha-vaidikādvaita-siddhānta, and devoted to Śiva and gurus, got executed the following charter of the gift of land :—

As Mariyappa represented that there was no śāsana for the grant of land

made to this matt and that a *śāsana* should be got written for the same, the following has been executed in writing for the grant of land made:—

The village of Konegōdu belonging to the village Samse in Kalasa-sime has been granted for the charities of this matt. The income of the said village is 4 gadyāṇas and 1½ haṇas from the old *sidhāya* (fixed revenue), 2 gadyāṇas and ½ haṇa from *birāḍa*, ½ gadyāṇa and 1½ haṇa from *maṭavari*; total 6½ gadyāṇas and 4½ haṇas. Additional special taxes added to the income of the village: 1½ gadyāṇas and 2½ haṇas. The total income of this estate is 8½ gadyāṇas and 1½ haṇas. The old income of Pāla Konekōdu is 2 gadyāṇas and 3½ haṇas. Details for this:—For the produce of 200 trees, 8 haṇas, for 5 *paṭis* of pepper 1½ haṇas, for 3 *paṭis* of cardamoms 1½ haṇas; total 1 gadyāṇa and 1½ haṇas. From *nashṭa* and *sthālāda-nashṭa*, for 300 trees 1 gadyāṇa and 2½ haṇas; total 2 gadyāṇas and 3½ haṇas. Increase of income due to new additions of land, 2½ haṇas. Total 2 gadyāṇas and 6 haṇas. Grand total 11 gadyāṇas and 2½ haṇas.

In addition to this landed estate, a *mānya* for 2 pack bullocks has been granted as an act of devotion to god Śiva.

As the above grant has been made by us, you may enjoy within the boundaries of the said land marked by stones bearing the symbol of linga on them, the eight rights and powers of enjoyment including treasure on the surface or underground, water springs, minerals, imperishables, futures, ready income and possibilities and also increase the produce of the land by growing new plants and setting up gardens.

You may also carry on the two pack-bullocks which have been exempted from customs duties articles such as rice, paddy, *ragi*, salt, tamarind, pulses, *busa* (chaff on wheat?), oil, ghee, dhall, jaggery, cocoanuts, kāchu, dry cocoanut (copra), cloth, iron, tobacco, dates dry or fresh, asafoetida, cumin seed, fenugreek, onions, garlic, turmeric and ginger but you should not carry on them free of duties packages of heavy articles? (*gadasina-saraku*) such as arecanut, pepper, lace, etc. You may enjoy this grant in the succession of Śaiva priests (*Vira-māhēśvara*) for as long as the moon and sun endure and carry on the charities of your matt. Thus is the *dharmia-śāsana* written.

The moon, sun, etc., know men's actions.

Between making a new gift and preserving one already made, preserving is better than making a gift. By taking away what another has given, one's own gift is rendered useless. Where a *yōgiśvara* worships Śiva-linga even once, Pārvati and Shaṇmukha, there all sacred waters (*tīrthāni*) dwell always. Whatever is given to a devotee of Śiva is an act of devotion to Śiva and is free from sin and is an essential aid to salvation.

Śri Sadāśiva.

*Note.*

This registers the grant of a charter making a gift of lands to a Viraśaiva matt at Kalasa in Mūḍagere Taluk by the Keladi king Basappa Nāyaka I (1697-1714)

son of Chennammâji. This matt is stated in the grant to have been constructed by Bokkasada Siddabasavaiya and some lands were made over to the matt apparently by the Keladi king but at the time no sâsana had been given. Now a sâsana was granted by the king at the instance of a person named Mariyappa to the priest of the matt named Hâladêvaru of Kurava.

The lands granted were situated in the hamlets Konegôdu and Pâla Konegôdu belonging to the village Samse in Kalasada-sîme and brought an annual revenue of 11 varahas, 2 hañas, one hâga and bâle. In addition to the gift of lands the donee was allowed to carry certain articles of merchandise on two bullocks free of customs duties. The usual imprecatory verses and two verses glorifying the reward of making gifts to Śiva and his devotees are found at the end of the grant. The king's signature Śri Sadâśiva concludes the grant.

The date of the grant is given as 5th lunar day of the bright half of Mâgha in the cyclic year Sarvajitu, Śaka year 1630 and is equivalent to January 16, 1708 A. D.

## MYSORE DISTRICT.

### MYSORE TALUK.

27

A sannad of Krishnarâja Odeyar III, dated 1822 A. D. brought by Pandit Nanjunâdârâdhyâ, Mysore.

Kannada language and characters.

ಮೈಸೂರು ಸಿಟಿಯಲ್ಲಿ ಪಂಡಿತ ನಂಜುಂಡಾರಾಧ್ಯರು ಹಾಜರಾದಿದ ಸನ್ನದು.

ದೇವ ನಾಗರಾಜುರದ ಹೊರು.

ಕೃಷ್ಣ ರಾಜವದೆಯರವರು.

ಹಿತ್ಯಾನು ಸಂಪತ್ತರದ ಕಾರ್ಕರ ಶು ಇ ಮಂಗಳವಾದದಲ್ಲಿ ಶ್ರೀ  
ಮತು ॥ ॥ ಮಹಿಳರು ಆಮೀಲ ನಂಜರಾಜ್ಯಗೆ ಬರಿಕಳುಹ  
ದ ನಿರುಪ ಆದಾಗಿ ಮಹಿಳರು ತಾರೆಹು ದ್ವಾರಾಪುರದ ಮ  
ಹದ ಗುರುತಾಂತಪ್ರಸರಿಗೆ ಕಂಟರಾಯ ಹದಿನ್ಯೆದು ಹಣದ ಥಿ  
ಮಿಯನ್ನು ಸರ್ವಮಾಂಸ್ಯವಾಗಿ ನಡುವ ಬಗ್ಗೆ ಅಷ್ಟಣೆ ಕೊಟ್ಟು ಯಾ  
ಧಿತ್ತು ನಾಗುವಳಿ ಥಿಮಿಯಲ್ಲಿ ಬೆಂದು ಥಿಮಿಯನ್ನು ಸರಕಾ  
ರದ ವಾರದ ಥಿಮಿಯಲ್ಲಿ ಆಗಲ ಯಿವರು ಮಾಡಿ ಯಿರುವ ಕಂದಾಯದ ಥಿಮಿಯಲ್ಲಿ ಆಗಲ ಯಿದರಲ್ಲಿ ಯಿವರು ಕೇಳಿ  
ದ ಬಳಿಯ ಕಂಟರಾಯ ಹದಿನ್ಯೆದು ಹಣದ ಥಿಮಿಯನ್ನು  
ಗೆತ್ತು ಮಾಡಿ ಕೊಟ್ಟು ಹಿತ್ಯಾನು ಸಂಪತ್ತರದ ಆರಧಾ ವ  
ರುಖಂ ಪ್ರತಿಯಲ್ಲೂ ತಾಜಾನಂದ ಪುಜಿಸು ಮಾಡಿ ನಿರುವಾ  
ಧಿಕದಲ್ಲಿ ಸರ್ವಮಾಂಸ್ಯವಾಗಿ ನಡುಕೊಂಡು ಬರುವುದು ಯೇ  
ಥಿಮಿಗೆ ಲಂಗ ಮುದ್ದೆ ಶಿರಾ ಪ್ರತಿಚ್ಯು ಮಾಡಿಕೊಡುವದು

ಯೇ ಸಂಸದ ನಕಲು ತಾರೀಕದ ಶಿರಸ್ತಾರದಪ್ತರಕೆ ಬರಾ ಆನ  
ಂ ಸಂಸದು ದಾಖಲಾವಾಪ್ತಿರದ ಮತದ ಗುರುತಾಂತರ್ವನವರ ಪತ  
ಕ ಕೆಲಡುವದು ತಾರಿಕು ಅಂದೆ ಮಾತ್ರ ನವಂಬರ ಸ್ವರ್ಗ ಇರುತ್ತಿನೆ ಯಾವ  
ವಿಭತ್ತ ಪ್ರಸಂಗೆ ಸ್ವಯಂ ಮುನಬೆ ಹುಟ್ಟಿರು ಕಂಬರಾಯಿ ಹದಿನ್ಯೇಮುವರ  
ಕಾದ ಭೂಮೀ ಯಾವಾಗಿ ನಾಡಿ ಕೊಂಡು ಬರ್ಪಿಮು ಶ್ರೀಕೃಷ್ಣ

*Note.*

This sannad records the gift of lands of the annual revenue of 15 *kañthirdaya haṇas* free of taxes made by the Mysore king Krishnarāja Vaḍeyar III to Guruśāntappa, head of the (Viraśaiva) matt at Dyāvalāpura village in Mysore Taluk. It is addressed to the Āmil (Amildar) of Mysore (called in the sannad Mahiśūru-Tālōku) named Nanjarājaiya. The donee was permitted to select dry lands of the annual revenue of 15 haṇas either in the lands cultivated under Government management, or in the lands cultivated by the donee under *kandāyam* basis (i.e., paying a certain rent each year). The grant was to commence from the year Chitrabhānu and in the land was set up a stone marked with linga.

The grant bears the usual Dēvanāgari seal of Krishnarāja Vaḍeyar III and the signature Śrī Krishṇa. It is dated 26th November 1822 A. D., Tuesday 12th lunar day of the bright half of Kārtika in the year Chitrabhānu.

28

In the city of Mysore, in the temple of Śāntisvara-basti, on the brass-plated pedestal of the image of Sarvāhṇa-yaksha and Kūshmāṇḍi—yakshiṇi.

Kannada language and characters.

ಮೃಸೂರು ಕಾಂತೀಕೃತ ಬಸ್ತಿಯಲ್ಲಿರುವ ಸರಾವತ್ತಯಕ್ಕೆ ಕೂಪಾಂಡ ಯಕ್ಷಿಜಿಯರ ಹೀತದ ಹತ್ತಾರ್ಥ  
ತಗೆಡಿನಲ್ಲಿರುವ ಶಾಸನ.

1. ಮಹಿಂದ್ರ ದೇವಸ್ತಾನದ ಶ್ರೀ ಸವಾರ್ಪಣಕ್ಕೆ ಯಕ್ಷೇಶ್ವರ
2. ಸ್ವಮಿಯವರ ಹಿತ ಪ್ರಧಾವಳಿ ದಸಕಾರ ಪಡ್ಡ ಕ್ರಿಷ್ಣ
3. ನಮಗೆಮರ್ಪಿನಾಗ್ನಿಯಂತಾವೆ ॥ ೦ ॥

*Note.*

This records the gift of the brass covering of the pedestal of the figure of Sarvāhṇa Yaksha in the above temple at Mahisūr (Mysore) by a person named Marināgaiya, son of Danikāra Padmaiya. The characters belong to the 19th century.

29

On a gong in the same Basti.

Kannada language and characters.

ಅದೇ ಬಸ್ತಿಯಲ್ಲಿರುವ ಜಾಗೆಡೆಮೇರೆ.

ಮಾ ॥ ಶ್ರೀ ॥ ಕಾ ॥ ಚೋ ॥ ಸರಸ್ವತಿನ ತಂಪ್ಯ । ಪುಷ್ಟಿಯುನ ಸೇವ

## Note.

This records the gift of the above gong by Puttaiya, younger brother of Sirasaiya, retired shanbhog.

## 30

On the pedestal of the bronze image of Ananta-tirthankara in the same Basti.  
Kannada characters and Sanskrit language.

ಮೈಸೂರು ನಂತೇಶೇಕೆ ಕಾಂತೀಶ್ವರ ಬಸ್ತಿಯಲ್ಲಿರುವ ಕಂಚನ ಅನಂತಕೀರ್ತಿಕರ ಬಂಬದ ವೀರದೇಮೀರೆ.

1. ಶ್ರೀಮತ್ಸ್ವಪಗೋತ್ತಮೇಂದ್ರಿಯಾಂಧೀಲಸಂಘಕ್ಕಾದ ಕ್ಷಾತ್ರೀಯೀತ್ತಮ ದೇವರಾಜನ್ಯವಾಃ ಸಷ್ಟೇಮ್ಮಿ
2. ಪತ್ರಾಸಕ ಕೆಂಪಮೈಜ್ಞಿಭಿಧಾನಾಂಬಾವತಯುಭಾವ್ಯಗಾ ಪ್ರಮಾಣವ್ಯಾದಂಕ್ತಾನಂತವ್ಯತಂತದಾ
3. ರಚತಾನಾ ದಿಂಬಂಮುದ್ದೈತಹ್ಯಧಂ ॥ ಅಂಯಾಧೀಂದ್ರಿಯಕ್ಷೇರೇಂದುಪ್ರಮಾತೇಸ್ತಾನಾಶಕಾಬ್ಯಕೇ ।
4. ನಂದನೇವತ್ಸರ್ಥಾದ್ರಾಧ್ಯಮಾಸೇ ಶುಕ್ಲಾಸ್ತಮಾತಿಧಾ । ಅನಂತನಾಧಿಂಬಸ್ಯವ್ಯಾಂಜಗ್ರಾ
5. ದುರಾಂ । ಕಾರಯಾಮಾಸ ಪುಂಜೀರ್ಕದೇವರಾಜನ್ಯಭೇಜೀತ್ತಮಃ ॥

## Transliteration.

1. śrimat-Kasyapa-gôtrajô Jinapadâmbhôje lasaṁ shaṭpadah kshâtrîyôttama-  
Dêvarâjanripatiḥ saddharmma-
2. patnyâ saha Kempammanyabhidhanaya vratayujâ svarggâpavargapradam-  
kritvâ namtavrataṁ tadâ
3. rachitavân bimbâṁ mudaitach chhubham ॥ ambuḍhîm̄driya-śailêmdū-  
pramîtesmin Śakâbdakê ।
4. Nandanê-vatsarê Bhâdramâsê suklâshṭamî-tithau ॥ Anantanâtha-bimbasya-  
pratishthâm jaga-
5. d-utarâṁ kârayâmâsa pûrvôkta-Dêvarâja-nripottamah ॥

## Translation.

King Dêvarâja, the best of the kshatriyas, born of Kâsyapagôtra, a bee shining at the lotus feet of Jina, and his good queen named Kempammanî, devoted to religious rites (*vratayuj*) performed Ananta-vrata, which leads to heaven and salvation and at the conclusion of the *vrata* caused this auspicious image to be made. In the year Nandana, in the Śaka year counted by seas, organs of sense, mountains and moon (1754), in the month Bhâdrapada, in the 8th day of the bright fortnight, the above king Dêvarâja got this image of Anantanâtha to be consecrated.

## Note.

This records the observance of Anantavrata, which consists of the worship of the Jaina Tirthankara named Anantanâtha with suitable fasts, etc., by Dêvarâja-nripati and his wife Kempammanî and the setting up of the metallic image of Anantanâtha in the Śântisvara-basti by him along with his wife Kempammanî.

Dēvarāja-nṛipati here referred to was a member of the Arasu community in Mysore. The date of the consecration corresponds to September 2, 1832 A. D., when Kṛiṣṇarāja Vadeyar III was the King of Mysore.

## 31

On two lamp stands (*dipasthambha*) in the same basti.

Kannada characters and Sanskrit language.

ಅದೇ ದೇವನಾಥನದ ಎರಡು ದೀಪಸ್ತಂಭಗಳಮೇರೆ.

ಕೇವಲದೃಷ್ಟಿನಂಪಾಪ್ತಿ ಶ್ರೀರಾಂಕನಾಮಿನೇಷ್ವರತಂ । ಕಾಮರಾಜಮಹಿಂದಂ ದೇವೀರಮ್ಮೆಣ್ಣಾ ಸಂಜ್ಞಾಯಾ । ೧

*Note.*

This records that the above lamp-stands were presented to Śāntiśvara-basti by Dēvīrammaṇi, queen of Chāmarāja for the attainment of perfect faith. Chāmarāja here referred to is the Mysore King Chāmarāja Vodeyar IX (1776-1796).

## 32

On four pots of the same Basti.

Kannada characters and Sanskrit language.

ಅದೇ ದೇವನಾಥನದ ನಾಲ್ಕು ಚೆಂಬಿಗಳಮೇರೆ.

ಮಹಿಷಾಪುರಶಾಂತಿಶಾಭಿಷೇಕಾಯಸಮ್ಮತಂ । ಕಾಮರಾಜಮಹಿಂದಂ ದೇವೀರಮ್ಮೆಣ್ಣಾ ಸಂಜ್ಞಾಯಾ

*Note.*

This records the gift of the four brass vessels (chambu) by the queen Dēvīrammaṇi of the previous record for the *abhiṣheka* (bathing) of Śāntiśa of Mahiṣāpura who is the same as the god Śāntinātha in Mysore.

## 33

On the brass covering of the Gandhakuti panel in the doorway of the garbhagṛīha in the same basti.

Kannada language and characters.

ಅದೇ ದೇವನಾಥನದ ಗರ್ಭಗೃಹದ ಬಾಗಲಲ್ಲಿರುವ ಗಂಥಕುಟಿ ಹಿತ್ತಾರೆ ತಗಡಿನಮೇರೆ.

ಸ್ವಸ್ತಿಶ್ರೀ ಪಿಜಯಾಧ್ಯಾದರು ಶಾಲವಾಹನಶಕ ಮರ್ಷಿ ಇಟ್ಟಿನೆ ಧಾವನಂ । ಅಶ್ವೇಜ ಶ್ವಾಸ ಇಲ್ಲಿ ಶ್ರೀ ಶಾಂತಿಕೃರ ಸಾಮಾಜಿಕ ದೇವನಾಥನದ ಗಂಥಕುಟಿಯು ಧನಿಕಾರ ಪದ್ಮೇಷ್ಯನ ಪುತ್ರ ನಾಗ್ರೇಯನ ಸೇವಕರು ಇರುತ್ತಾರೆ ॥

*Note.*

This records that the brass-covered doorway (*gandhakuti*) was the gift of a person named Nāgaiya, son of Dhanikāra Padmaiya. The weight of the metallic

plate is given as  $39\frac{1}{2}$  (seers). The date of the gift is given as S' 1736 Bhâva sam. Âsv. su 1 corresponding to October 14, 1814 A. D.

## 34

On the brass covered door of the sukhânâsi in the same basti.

Kannada characters and Sanskrit language.

ಅದೇ ದೇವನಾನ್ನಿನದ ಸುಖನಾಸಿ ದಾಗಿಲ ಹಿತ್ತಾರೆ ತಗಡಿನಮೇಲೆ.

ಶ್ರೀಮಹಾಂತಿಸೇಂದ್ರಸ್ಯ ಪಂಚರಾಷಿಸಂಪದಃ । ಶ್ರಿಯಾ ಮೇರುಷಿನಾಗಾರಂ ಹಸತಕ್ಷೇತ್ರಕ್ವೇಶ್ವನಃ । ೧ ।  
ಪರಾಂದ್ರರಾಷಿಸೇಂದ್ರತಂ ಕವಾಷಿದಮುಧ್ಯತಂ । ಕಾರಯಾಮಾಸ ಸದ್ಯ

ಎರಡನೆಯ ದಾಗಿಲಮೇಲೆ

ಕಾರ್ಯಶಾಪಕ್ಷೇತ್ರಸೇಂದ್ರಸ್ಯಮಾಗ್ರಂತಃ ॥ ೨ ॥ ನಾಗನಾಮಾಹಿತ್ಯ ಸ್ವಸ್ಯ ಮರಿನಾಗಾಹ್ವಯಿಸ್ಯಃ । ಧೂಕಾರಪದಾಂದ್ರ  
ಸ್ಯಸ್ಯಮೋಽಕ್ಷಸುಖಲಬ್ಯಯೇ ॥ ೩ ॥

*Transliteration.*

śrimach-Chhāmṛti-Jinēmṛdrasya pancha-kalyāṇa-sampadah ।  
śriyā Mērujinā-gāram hasataśchaikya-vēśinānah । ೧ ।  
parāddhya-rachanōpētam kavāṭam idam adbhitam ।  
kārayāmāsa sadbhaktyā Śrāvakō Jainamārggataḥ ॥ ೨ ॥  
Nāga-nāmā pituḥ svasya Marināgā-hvayasya cha ।  
dhanikāra-padādhyā-sya svarmōksha-sukhalabdhayē ॥ ೩ ॥

*Translation.*

A person named Nâga, who is a Śrâvaka, according to the Jaina path, got constructed with righteous devotion, for the attainment of the bliss of *moksha* (liberation) to his father Nâga called also Marinâga and holding the position of *dhanikâra* this wonderful doorway excellently prepared for this mansion of Sânti Jinendra who has attained five *kalyâṇas* which laughs at the Mêrujinâgâra by its beauty.

*Note.*

This records the construction of the above doorway by Nâga of the previous record. No date is given here but evidently it seems to be of the same date as the previous number *viz.*, 1814.

## 35

At the Royal palace in the Mysore City, on the umbrella of the throne  
(Simhâsana).

Kannada characters and Sanskrit language.

ಮೃಸೂರು ಅರಮನೆಯಲ್ಲಿರುವ ಶ್ರೀಮನ್ನಾಕಾರಾಜರವರ ಸಂಕಾಸನದ ಭಾತ್ಯಮೇಲೆ ಕೆತ್ತಿರುವುದು.

ಶ್ರೀ ಕಾಮುಂಡಾ ಕೃಷಾಲಬ್ಯ ಶಾತ್ವತ್ಕೃಷ್ಣಾರ್ಥಾಷ್ಟರ ।

ಕಣಾರಾಷ್ಟ್ರಾಂದ್ರೀ ಸಾಮಾಜ್ಯರತ್ನಸಂಕಾಸನೇಜ್ಞರ ॥೧॥

ಯಾದವಾಷ್ಟ್ಯಯಂಗಾಂಧಿ ಶರದಾಂಕಾಸುಧಾಕರ ।  
 ಶ್ರೀಕಾಮರಾಜನುಜ ಶ್ರೀಕೃಷ್ಣ ಧರಣೀಷ್ಠಿರ ॥ ೧ ॥  
 ಕುಲಕ್ರಮಾಗಳಂ ರಮ್ಯಂ ಧರ್ಮಾರ್ಥಮುಖೇಯುಷಃ ।  
 ಕೌಶಿಳಿಹರಾಜ ರೋಕಾನಾಂ ದೇಹಿಗ್ರಿ ಧತ್ತಮಿದಂ ತವ ॥ ೨ ॥  
 ಶ್ವದ್ಯಕ್ಷೋವಿಮರೀಂದು ಶ್ರೀಕಾಂತಾಭಿಧವಕಂತತಃ ।  
 ವಿಷ ರಾಕಾಸುಧಾಂಶುಸಾತ್ಪ್ರಾಂ ಧತ್ತವಾಷ್ಟೀನ ಸೇವಕೇ ॥ ೩ ॥  
 ಶ್ವದಾಶ್ರಯಮಹಿಮಾಂ ನೌ ನೈಕ್ಯಕ್ಷಾತ್ಯ ತಪಸ್ತಿಪಂ ।  
 ಸದಾಕಾವಲಯಾನಂದಮಾಧಕ್ತೇ ಧತ್ತಪಂದ್ರಮಾಃ ॥ ೪ ॥  
 ಬ್ರಹ್ಮಾಂ ವಿಷ್ಪುರ್ಫ ಕೇಶತ್ವ ಸ್ವಂತಕ್ತಸಮಸ್ತಾಃ ।  
 ರಕ್ತಸಂಹಾಸನಾರಾಧಂ ರಕ್ತಂತು ತಾಮಹಸಿತಂ ॥ ೫ ॥  
 ವಾಸೀವಾಗ್ನೇತ್ವರೀಂ ದದ್ರಾಂತಿಕ್ಷೇಸ್ವಂಪದವುಣಿತಾಂ ।  
 ಮಂಗರಾನ ನದಾ ದದ್ರಾಂಧ್ರವಕೇ ಸರ್ವಮಂಗಾಃ ॥ ೬ ॥  
 ತರ್ಯಾಸ್ತಂತಿಕ್ಷೇಸಂಪ್ರಾಯೇ ದೇವಾಸ್ತಿದಿವಾಕಸಃ ।  
 ಧರ್ಮಾಂಶೇ ಸುಭಾಸಿನಂ ರಕ್ತಂತು ತಾಂ ಸಮಂತತಃ ॥ ೭ ॥  
 ವಿಷೇದೇವಾತ್ ಪರಾಷ್ರೇ ರುದ್ರಾದಿತ್ಯಗಣಾಸ್ತಾಃ ।  
 ಧರ್ಮಾಸನೇ ಸಮಾಸಿನಮಹಂತು ತಾಮಹಸಿತಂ ॥ ೮ ॥  
 ಪ್ರತಾಪಂ ತವ ಪುರಾಣು ರೋಕಣೆಗಂಧಿಸ್ತಿಮಾನಃ ।  
 ಸರ್ವರಾಂ ಹಂಡ್ರಮಾಃ ಕೇತಿಂ ಮಂಗರಾನ ಮಹಿಮತಃ ॥ ೯ ॥  
 ಸಾಮೃತಾಮಿಂದುಕೋದ ದದ್ರಾತ್ಪ್ರಾಷ್ಟಾಂ ಸುರದೇಶಃ ।  
 ಸುಸ್ತಿಂ ಕವರಾದದ್ರಾತ್ಪುಂ ತನಿರಸ್ತುಮಂ ॥ ೧೦ ॥  
 ರಾಮುಖಾರ್ಮಬಲು ದದ್ರಾತ್ತೇತ್ಯಾತ್ವ ಕಾರೋಣಾಂ ॥  
 ಸರ್ವೇಗ್ರಹಾಸ್ಪತಕ್ತಾಃ ಸುಪ್ರಸನಾಂ ಧವಂತು ಕೇ ॥ ೧೧ ॥  
 ದುಗಾರ್ಥೇವೇ ಗಣೀತತ್ವ ಕ್ಷೇತ್ರಪಾರೋಧಯಂಕರಃ ॥  
 ವಾಸೋಷ್ಟ್ಯಾತಿ ಪ್ರಸನಾಂತಾಃ ಸರ್ವೇ ರಕ್ತಂತು ಸರ್ವಣಃ ॥ ೧೨ ॥  
 ರೋಕಪಾರಾ ಮಹಾತ್ಮಾಃ ಸಾಂಪಾಂ ದಿತಮುಖಾಶ್ರತಾಃ ।  
 ರಕ್ತಂತು ತಾಂ ಸದಾ ಸರ್ವೇ ಧರ್ಮಾಂಶಿರೋಕಣಂ ॥ ೧೩ ॥  
 ಪರಾವತಂ ಸಮಾಸಾಯ ವಚ್ಚಿಷ್ಟಃ ಪುರಂದರಃ ।  
 ತನೋತ್ತಾ ಸಂಪದಾಮುದ್ದಿಂ ತವ ರಾಜ್ಯಂ ಪ್ರತಾಸಃ ॥ ೧೪ ॥  
 ಮೇಭಾರಣಃ ಸವ್ತಪಸ್ತಃ ಸುರಕ್ಷಾರಾದಾಂಯಾಂಸಃ ।  
 ತೇಜಸ್ಸಿತಾಂ ಪ್ರದದ್ರಾತ್ತೇ ಸಂಕಷೀರಾಭಿರೋಕಣಃ ॥ ೧೫ ॥  
 ದಂಡಾದಿಕಾಯಾಂಶೋಽಂ ಮಹಿಮೋಷಿರಂಸಿತಃ ।  
 ಧರ್ಮರಾಜಃ ಪ್ರಸ್ತಾತ್ಸ್ತೇ ದದ್ರಾಂತಾರ್ಮೇ ಮಹಿಮೋಷಿರಂಸಿತಃ ॥ ೧೬ ॥  
 ನರಾರೂಢೇ ಗಾಧಾಭಾಣಯಾರ್ಥಾಂ ತಾಂ ಸ್ವಾರ್ಥಿರೋಕಣಃ ।  
 ದುಪ್ತಗ್ರಾಹಣಂ ಧಂಡಾತ್ತವ ಪ್ರಸ್ತಾಂ ಪ್ರತಾಸಃ ॥ ೧೭ ॥  
 ಪ್ರಕ್ಷೇತಾ ನಕ್ರಮಾರಣಃ ಪಾಶಾದ್ರಾಯಾಂಯಾಂಸಂಯುತಃ ।  
 ದದ್ರಾತ್ತರಸ್ಯಾಂತಿತ್ಯಾಂ ಕೃಷಿತ್ಯಾಂತ ಸದಾ ತವ ॥ ೧೮ ॥  
 ಧಿಧಿಷ್ಯಾಷಂ ಮೃಗಾರಣಃ ಪಾಶಾಂತಾಂತಾಂ ಮರುತಃ ॥  
 ಅರೋಗ್ಯಂ ಬಲಸಂಪತ್ತಂ ದದ್ರಾತ್ತವ ಸರಂತರಂ ॥ ೧೯ ॥  
 ಅಶ್ವಾರಣಃ ಬಂಗಾರೋ ರಾಜರಾಜೋ ಮಹಾಯತಾಃ ।  
 ದದ್ರಾಂತಾಂ ನದ್ರಾಂ ಮಕ್ಷಯಾಂ ತಾಂಗೇ ಸತ್ಯಾಂ ಧಿರಿತಃ ॥ ೨೦ ॥

तुंगं चूंगं चेमारेद्दं तेलाद्युम्युधकालद्युतं ॥  
देवदेवै वाक्तानेऽद्युदायुम्युम्लेष्टं ॥ ७ ॥  
दिल्पद्युगर्है रामेऽहर्ज्युद्येऽनेष्टुता ॥  
युं द्वावः द्वेष्टं ते ध्वम्लेष्टं वालयु ॥ ८ ॥  
धत्र्युतायुम्लेष्टारं ध्वायुस्नेष्टम्लेयुम्यु ॥  
निष्टुं ते देववार्षां ध्वंत्युता मकालेष्ट ॥ ९ ॥

*Transliteration.*

sri Chāmuṇḍā-kṛipā-labdhā-śāsvataiśvarya-bhāsvara ।  
Karṇāṭa-prīthvī-sāmrājya-ratnasimhāsanēśvara ॥ 1 ॥  
Yādavānvaya-dugdhābdhi-śarad-rākāsudhākara ।  
sri Chāmarāja-tanuja Śrī Krishṇadharanīśvara ॥ 2 ॥  
kulakramāgataṁ ramyaṁ bhadrapīṭham upēyushah ।  
kautūhalāni lōkānām dōgḍhi chhatram idam tava ॥ 3 ॥  
tvad-yaśō-vimalēmdu-śri-jatābhībhavaśamkitaḥ ।  
ēsha rākāsudhāṁśus tvām chhatra-vyājēna sēvate ॥ 4 ॥  
tvad-āśraya-mahimnāsau nyakkṛitya tapana-tvisham ।  
sadā kuvalayānamdām adhattē chhatra-chamdrāmāḥ ॥ 5 ॥  
Brahmā Vishṇur Mahēśāścha sva-sva-śakti-samanvitāḥ ।  
ratna-simhāsanārūḍham rakshamtu tvām aharniśam ॥ 6 ॥  
vāṇī vāgvaikharīm dadyāl Lakṣmīnī sampadam ūrjitām ।  
mamgalāni sadā dadyād bhavatē Sarvamangalā ॥ 7 ॥  
trayastrīmśat-kōti-samkhyā yē dēvās tri-divaukasah ।  
bhadrapīṭhē sukhāśinām rakshamtu tvām samamtataḥ ॥ 8 ॥  
Viśvēdēvāś cha Vasavō Rudrādityaganāś tathā ।  
bhadrāsane samāśinām avamtu tvām aharniśam ॥ 9 ॥  
pratāpam tava pushṇātu lōkachakshur Gabhastimān ।  
nirmalām Chamdrāmāḥ kīrtiṁ mamgalāni Mahisutāḥ ॥ 10 ॥  
saumyatām Imdujō dadyāt prājñatvam Suradēśikah ।  
sunitiṁ Kavir ādadyāt sukham Saniranuttamām ॥ 11 ॥  
Rāhur bāhubalam dadyāt Kētus tava kulōnnatiṁ ।  
sarvē grahās sanakshatrāḥ suprasannā bhavamtu tē ॥ 12 ॥  
Durgādēvī Gaṇēśāś cha Kshētrapālō bhayaṁkarah ।  
vāstōśpatih prasannātmā sarvē rakshamtu sarvataḥ ॥ 13 ॥  
lōkapālā mahātmānah svām svām diśam upāśritāḥ ।  
rakshamtu tvām sadā sarve bhadra-pīṭhādhirōhiṇam ॥ 14 ॥  
Airāvataṁ samāsthāya vajrahastāḥ Purāṇidaraḥ ।  
tanōtu sampadām ūddhim tava rājyaṁ prāśasataḥ ॥ 15 ॥  
mēshārūḍhaḥ saptahastah sruk-sruvādyā-yudhō nalaḥ ।  
tējasvitām pradadyāt tē simhapiṭhādhi-rōhiṇāḥ ॥ 16 ॥

damdādikāyudhōpētō mahishōpari sam-sthitah !  
 Dharmarājah prasannas te dadyād dharmē matim sthirām ॥ 17 ॥  
 narārūdhō gadāpānir yātudhāna-gaṇēśvarah !  
 dushta-graha-bhayaṁ chhīmḍyāt tava pṛithvīm praśāsatah ॥ 18 ॥  
 Prachētā nakram ārūdhah pāśādyāyudha-samyutah !  
 dadyāt prasanna-chittattvam śuchitvam cha sadā tava ॥ 19 ॥  
 bibhrachchhūrpam mṛigārūdhah prāṇānām iśvarō Marut !  
 ārōgyam balasampattiṁ dadyāt tava niramtaṁ ॥ 20 ॥  
 aśvārūdhah khaḍga-hastō Rājarājō mahāyaśah !  
 dadyād dhanarddhim akshayyām tyāgē satyapi bhūriśah ॥ 21 ॥  
 tumgām pumgavam ārūdhah śūlādyāyudha-jāla-bhṛit !  
 dēvadēvō Mahēśānō dadyād āyushyam ūrjitaṁ ॥ 22 ॥  
 Dilīpas Sagarō Rāmō Hariśchāmpdrō Nalas tathā !  
 yam dharmam anvavartanta tam dharmam anupālaya ॥ 23 ॥  
 chhatra-chhāyā-manōhāri-bhadrāsanam upēyushah !  
 nityam tē dēva vīprāṇām bhavam̄ vētā mahāśishah ॥ 24 ॥

*Translation.*

O king Śrī Kṛiṣṇa, son of Śrī Chāmaraja shining on account of everlasting wealth obtained by the favour of Śrī Chāmuṇḍā, Lord of the jewelled throne of the kingdom of Karnāṭa, the full moon of the autumn (śārad) to the Milky Ocean of the Yādava family :—

This umbrella of you who own the auspicious seat (throne) which has come down to you in lineal succession and is beautiful, makes the people filled with wonder. Afraid of defeat by the spotless moon of your fame, the moon (of the full moon day) serves you in the guise of an umbrella. Treating with contempt the brilliance of the sun by the power of your support, the moon of your umbrella causes joy at all times to the circle of the earth (otherwise to the lilies). May Brahma, Viṣṇu and Maheśa together with their *saktis* protect you day and night seated on the jewelled throne. May Vāṇi give you eloquence, Lakṣmī great wealth and Sarvamangalā, good fortune at all times. May the thirty-three crores of gods, the Viśvedēvas, the Vasus, Rudras and the Ādityas protect you day and night seated on the throne. May Sūrya, the eye of the earth, increase your glory, the moon the spotless fame, Mangala good fortune, Budha loveliness (saumyata), Gurn wisdom, Śukra statesmanship, Śani great happiness, Rāhu strength of arm and Kētu eminence in family (kulōnnati). May all the planets and stars be auspicious to you.

May Durgādēvi, Gaṇēśa and the beneficent (*abhayankarah*) Kshētrapāla and the propitious Vāstoshpati protect you on all sides. May all the great protectors of regions (lōkapāla) dwelling in their quarters constantly protect you seated on

the throne. May Indra, seated on Airāvata and bearing the thunderbolt increase the wealth of you that rule over the kingdom. May the seven-handed Agni, seated on the ram and holding *srūk*, *sruva* and other weapons give glory to you seated on the throne. May Dharmarāja seated on the buffalo and possessed of Dāṇḍa and other weapons be favourable to you and give you an abiding love of Dharma. May Nairrita, the lord of the Yātudhānas, armed with the mace and seated on a man remove the fear of evil spirits to you who rule the earth. May Varuṇa seated on the crocodile and possessed of the noose and other weapons give you always peace of mind and purity. May Vāyu, seated on the antelope and bearing the winnow grant you health and strength at all times. May the famous Kubēra armed with the sword and seated on the horse give you treasure undiminished in spite of liberal benefactions (*tyāga*). May the great Isāna, god of gods, seated on the big Bull and bearing the trident and other weapons, give you long life.

May you maintain the path of *dharma* followed by Dilipa, Sagara, Rāma, Hariśchandra and Naļa. May these blessings of gods and Brahmans always attend you seated on the beautiful throne under the shadow of the umbrella.

*Note.*

This inscription consisting of 24 *anuṣṭubh* verses in Sanskrit invoking blessings on Krishnarāja Odeyar III is engraved on the gold umbrella of His Highness the Maharaja's throne in the Mysore Palace. No date is given. [See M. A. R. 1919, P. 44.]

36

At the temple of Prasanna Venkaṭaramaṇasvāmi of Subrāyadāsa,  
on a slab above the doorway of the Ānjanēya shrine.

Kannada language and characters.

ಮೈಸೂರು ಕೃಷ್ಣ ವಿಳಾನ ಅಗ್ರಹಾರದಲ್ಲಿರುವ ಸುಬ್ರಾಯದಾಸರ ಶ್ರೀ ಪ್ರೇನನ್ನ ವೆಂಕಟರಮಣ ಸ್ವಾಮಿಯವರ  
ದೇವನಾನಂದಲ್ಲಿ ವಾಣಿದೇವರ ಗುಡಿ ದಾಗಿಲವಾಡದ ಮೇಲ್ಗಡ ಗೋಡೆಯಲ್ಲಿರುವ ಕಲ್ಲನಲ್ಲಿ.

(ಮೂರಾಂ ಮೋಡಿಯಲ್ಲಿ ದೊರೆಗೆ ರಾಜು)

1. ಅಳಿದ ಮಾಹಾಸ್ವಾಮಿಯವರು ॥ 1 ರತ್ಸಂಹಾಸನಾರ್ಹಿಧರಾಗಿ ಶಮಸ್ತ ಬರುದಾವಳಿನಮೇತವಾ
2. ಗಿಪ್ರಾರ್ಥಿಸಾಮಾಜ್ಯಂಗೈಯುತ್ತಿರಲು ಶಾಲ್ಲಿವಾಕೆನಕಬರುಬಂಗಳು ಇಟಿರನೆ ಸಂದರ್ಭ
3. ಮಾನವಾದ ದುರುಷಕ ಸಂ । ದ ಅಶ್ವಿಜರು ಇ ಲು ನರ್ವಾವಿಷಯದಲ್ಲಿ ಸಂರಕ್ಷಕರಾದ ಸುಖರಾಯದಾ
4. ಸರ್ಪಿನಾಮ ಗೇರಿಪಾಲದಾಸಮ್ಮ ಯಾ ಕೃಷ್ಣ ವಿರಾಜದ ಅಗ್ರಹಾರದಲ್ಲಿ ನಂನ ಹೆಸ್ತಗೆ ದಯಮಾಡಿದದ ವ್ಯಕ್ತಿ
5. ಮನೆಯಂನು ಪ್ರಸಂಗ ವೆಂಕಟೀಶದೇವರು, ದೇವನಾನಂದ ಚಿತ್ರಮಂಜಪ ರಥತಣಾಕರೇಷ್ಮಾದೇವಸ್ತನಂದ ಯಿದೆ  
ಂಗೆ ಅಗ್ರಹಾ
6. ರತ್ಸಂಹಾಸನಾರ್ಹಿಧರಾಗಿ ದೇವನಾನಂದ ಪ್ರೇನನ್ನ ಪ್ರಷ್ಟಾರಣೆ ಪ್ರೇನನ್ನ ವಾಣಿದೇವರು, ರಾಮದೇವರು  
ದೇವಸೂನ
7. ವೃತ್ತಾವ ಮಂಜಪ ಸಂಧಾಮಂಜಪ ಮುಂತಾದ್ಯ ಅಳಿದ ಮಾಹಾಸ್ವಾಮಿಯವರಿಗೆ ಅವರಪ್ರತಿಕಣತ್ತಾವರವಂ

8. ಶಪಾರಂಪರ್ಯ ಏಶಿಪ್ಪು ಧರ್ಮವೂ ಸೇರಬೇಕೆಂದ್ದು ನಂಮ ಅಂಣಂದರ್ಪು ಶಿಂಪ್ಪದಾಸರ್ಪು ನಂಮತಿಯಂದಾ ಮು
9. ಒದೆ ಪರರೇಷ್ಟ ಸಾಫ್ತ್ವಾರ್ಥವಾಗಿ ಶ್ರೀ ಕೃಷ್ಣ ವರಣವೋವರ್ಕವಾಗಿ ಆಧ ವರಹಾಸ್ಯಾಮಿಯವರ್ಪು ಮಾಡಿಸಿದ
10. ಧರ್ಮ ಯಾವರಸಮಾಂತರವು ಪ್ರಸಂಗವಂತಹೀತದೇವರು ದೇವಸ್ಥಾನದ ಶಿರಾಸಾಧನದಲ್ಲಿ ನೋಡುವಾ
11. ಗಿ ಅಧಿಯಂದಿತ್ತು ರೂಪು ಶ್ರೀಕೃಷ್ಣ

### Transliteration.

1. âjida mahâsvâmiyavarru || ratnasimphâsanârûdhârâgi  
samasta birudâvali-samêtavâ-
2. gi pruthvisâmmrâjyam gaiyuttiralu Śallivâhana Śakhavarushamgalu 1758  
ne saṃda varta-
3. mânavâda Durmuki sam || da Åsvija śu 5 lu sarvavishayadallu samrakshaka-  
râda Subarâyadâ-
4. sapratinâma Gôpaladâsannu yi Krishnavilâsada agrahâradalli naṃna  
hesarige dayamâdisida vṛiti
5. maneyamnu Prasamna Venkaṭesâdêvarru dêvastâna chitramamṭapa ratha  
taṭâka tópu dêvastanada yedarige agrahâ-
6. ra taṭâkada mèle Prâṇadêvarru dêvastâna 1 Prasanna-pushkaraṇi Prasanna-  
Prâṇadêvarru Râmadêvarru dêvastâna
7. vutsava maṇṭapa saṃdhyâmaṇṭapa mumtâddu âlidamahâsvâmiyavarrige  
avara putra kalatra avara vam-
8. śapâraṇparyâ viśiṣṭa dharmavû sérabêkeṇḍdu naṃna aippamdaru  
Śinappadâsarru saṃmatiyimâdumum-
9. de paralôkasâdhanârthavâgi śri-Krishnarpaṇa-pûrvakavâgi âjida mahâ-  
svâmiyavarru mâdisida
10. dharma yivara savistâravu Prasamna Venkaṭesa-dêvaru dêvastânada silâ-  
sâdhanadallidhe nôdala-
11. gi tiliyabamditto rruju śri Krishna

### *Translation.*

While His Highness the king with all his titles is ruling the earth seated on the jewelled throne . . . . .

On the 5th lunar day of the bright half of Āśvīja in the year Durmukhi, 1758th year of the Śālivāhana era, I, Subrāyadāsa surnamed Gōpaladāsa, protector in all respects (ellāvishayadallu samrakshakarāda) with the approval of my elder brother Sīnappadāsa made a gift of the following works of charity including the vṛitti and house favoured to me in Kṛiṣṇa Vilāsa Agrahāra, the Prasanna Venkaṭēśa image and the temple, the painted hall, the car, the tank, the grove, the agrahāra in front of the Prasanna Venkaṭēśa temple, the Āñjanēya temple on the tank.

Prasanna-pushkarini pond, Prasanna-Prāṇadēvaru, Rāmadēvaru temple, festival hall, Sandhyā-mantapa, etc., to god for my spiritual welfare and the merit of the king and his family and descendants. All these charities owe their existence to the king. Details about this are found in the stone sāsana in the Prasanna Venkaṭeśvarasvāmi temple and can be learnt by seeing the same. Śrī Krishna.

*Note.*

This records briefly the charities made by Subrāyadāsa, a Mādhwī Brahman of Mysore and a dependant of the king Krishnarāja Vadeyer III, king of Mysore. The fuller details of these charities are given in another record. The present record is dated S' 1758 Durmukhi sam. Āsv. Śu. 5, which is equivalent to October 15, 1836 A.D. [For the life of Subrāyadāsa, See M. A. R. 1919, P. 45.]

37

At the village Ālanahalli in the hobli of Mysore, on the doorway of the Manōranjana Mahal bungalow.

Kannada language and characters.

ಮೈಸೂರು ತಾಲ್ಲೂಕು ಕನಬಾ ಹೋಬಳಿ ಅಲನಕ್ಕೆ ಸಮಾಪದಲ್ಲಿರಿಂದ ಮನೋರಂಜನ ಮಹಲನ ದಾಗಿಲ ಮೇಲೆ.

1. ಶ್ರೀರಸ್ತು ॥ ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಧ್ಯಾದಯ
2. ಶಾಲಿವಾಹನಕ ಇಟರಿನೆ ಸಿದ್ದಾ ಫ್ರೆ ಸಂವತ್ಸರ
3. ದ ಆಶ್ರೇಷ ಶಾಂತಿ ಗಂ ಗುರುವಾರಕ್ಕೆ ಸರಯಾದ
4. ನೂ ಇಲಾಂನೆ ಆಗಾತೋಬರು ತಾರೀಕು ಇಲ್ಲಿಗಿ ಆಧಿದ
5. ಮಹಾಶ್ವಾಮಿಯವರ ಧರ್ಮಪತ್ರಿರಾದ ಸಮುಖ
6. ಕ್ಷೇತ್ರ ನಂಸಿಧಾನದ ಮುದ್ದು ಕೃಷ್ಣಾ ಜಂಪಂಜೆ
7. ಯವರು ನಿರ್ಮಾಣ ವಾಡಿದ ಧರ್ಮಧರ್ಕಾದ ಬ
8. ಇಂ ಯಾರುವ ವಾಸಾ ಮನೋರಂಜನ ಮಹಲು ।

*Transliteration.*

1. śrīrastu ॥ svasti śrī vijayābhyudaya
2. Śālivāhana śaka 1782 ne Siddhārthi-saṁvatsara-
3. da Āsvīja śuddha 10 Guruvārakke sariyāda
4. san 1859 ne Agaṭobaru tārīku 6 llū alida
5. mahāsvāmiyavara dharmapatnīrāda Samukha-
6. ttoṭṭi-saṁnidhānada Muddu-Krishnājaṁmāṇṇi-
7. yavaru nirmāṇamādiśida dharmachhatrada ba-
8. liyiruva Khāsāmanōranjana mahalu !

## Translation.

Good fortune. Be it well. In the year 1782 Siddhârthi of the auspicious Śâlivâhana era, on Thursday the 10 lunar day of the bright half of Āśvîja corresponding to 6th October 1859, this Mandranjana Mahal belonging to the Mahârâja (khâsa) was constructed near the choultry (dharma-chhatra) set up by Muddukrishnâjammappi of Samukhattotti, lawful wife of His Highness the Maharaja (*alida mahâsvâmiyavaru*).

## Note.

This records the construction of the above royal mansion and a choultry adjacent to it by Muddukrishnâjammappi, queen of Krishnarâja Vadeyar III, king of Mysore. The record is dated 6th October 1859.

## 38

At the village Lingâmbudhi, in the same hobli of Mysore, on a slab set up in the wall of the *mukhamanṭapa* of the Mahâlingâśvara temple.

Kannaḍa language and characters.

ಮ್ಯಾನೂರು ಹೇಳಬಳಿ ಲಂಗಾಂಬುಧಿ ಗ್ರಾಮದ ಮಹಾಲಂಗೇಶ್ವರ ದೇವನಾನ್ದನದ ಮುಖಮಂಟಪದ  
ಲಡ ಅಂತಣದ ಗೋಡೆಯಲ್ಲಿ ನಟ್ಟರುವ ಶಾನನ.

- ಕೃಷ್ಣ ಧೂಪತಿ
- ಸ್ವಾಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಧ್ಯಾದ್ಯಮ ಕಾಲಿವಾಹನ ಶಕವರ್ಷಂಗೆ
- ಈ ಇತಿಂ ಸಂದರ್ಭದ್ವಾದ ಸರ್ವಥಾರೀ ನಾಮಸಂಪತ್ತಿರ
- ದ ಹೇಷ್ಟು ಬಿ ಗಂ ಸ್ತಿರವಾರ ಯೈ ಶಂಧಿವಸ ಕರಾರಿಕ ಲಗ್ಗಿ ಧಳ್ಳಿ ಶ್ರೀ
- ಮನ್ಯ ಕೀರ್ತಿಲರ ಪುರವರಾಧಿತ ಶ್ರೀಮಾದ್ರಾಜಾಧಿರಾಜ ಮಹಾ
- ರಾಜವೀರನರಪತಿ ಶ್ರೀ ಕೃಷ್ಣ ರಾಜವಡೆಯರವರ ಧರ್ಮಪತ್ನಿ
- ಯರಾದ ಕೃಷ್ಣ ವಿಜಾಸದ ಲಂಗಾಜಂಮಂಣಿ ಇವರು ಶ್ರೀ
- ಕೂಮಂಡೇಶ್ವರಿ ಶ್ರೀಷ್ಟಿ ಧರ್ಮಾಗಿ ಪ್ರಾಕಾರಿಸ್ತು ನರಕಲಭಯುಕ್ತ ವಿಮಾ
- ನಸಕರಮಾಗಿ ದೇವಾಲಯಮಂ ನಿರ್ಮಿತಿ ನಂಮು ಕೆರಿಸಿಂದ ಲಂ
- ಗಾಂಧಾ ಸಮೇತಮಾದ ಮಹಾಲಂಗೇಶ್ವರನೆಂಬ ಯೈಶ್ವರ ಪ್ರತಿ
- ಪ್ರಯಂ ನೂಡಿ ಯೈ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣ ಭಾಗದಲ್ಲಿ ಲಂಗಾಂ
- ಬುಧಿ ಯಂತ ನೂತನ ತಾರಾಕಮನ್ಯ ಆರಾಮ ಸಮೇತಮಾಗಿ ಪ್ರ
- ತಿಷ್ಯೇ ಮಂಗೇಂದ್ರ ಯೈ ದೇವರಿಗೆ ನಿತ್ಯಪದಿತರ ದೇವಾರಾದರ ರಥೇಶ್ವ
- ವಾದಿಗಳಿಗೆ ಯೈ ಕರೆ ಕೆಳಗಳ ನರಕಾರದ ಹಿನ್ನೆ ಧೂಮಿಯಂ
- ಲ್ಲಿ ಕಂತಿರಾಯ ಯಂತರ ಪವತ್ತು ವರಹಾದ ಧೂಮಿಯಂ
- ನ್ಯಾ ನರುಭಾದಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡಿಕೊಂಡು ಬರುವಂತೆ
- ಕಸಬಾ ಮಹಿಳೆಯ ತಾರೀಳಿಗೆ ನಂಮು ಆಳದ ವಾಹನಾನ್ಯಮಾ
- ಯವರ ಬಾಧ್ಯ ನರೂಪ ವಂನು ಅಪ್ಯಂತಿ ಮಾಡಿತ ಕೊಳ್ಳುಯಿಂದ ॥
- ವಾದ್ಯಂತಜಾಂ ಪರ ವಾಹೀಪತಿ ವಂತಜಾವಾ ಯೈ ಧೂಮಿಪಾನ್ಯತತ

20. ମୁଜ୍ଜୁଲଦମ୍ବକତ୍ତାଁ । ମୁଦ୍ଦୁପାରମ୍ପରାପରମାନନ୍ଦ ତ

21. ତାଁଦପଦ୍ମୁମାର୍ଗରେ ଶରନାନମାମି ॥ ୩୧ ॥

ଶ୍ରୀରାମା

*Transliteration.*

1. Krishṇabhūpati
2. svasti śri vijayābhuyudaya Śālivāhana Śaka varshaṁga-
3. įu 1750 sam̄da vartamānavāda] Sarvadhāri-nāma samvatsara-
4. da Jeshṭha ba 10 Sthiravāra yī śubhadivasa Karkaṭaka-lagnadalli śri-
5. man Mahiśūrapuravarādhīśa śrimad rājādhīrāja mahā-
6. rāja vira narapati śri Krishṇarāja vadayaravara dharmapatni-
7. yarāda Krishṇa Vilāsada Lingājāmāṇi-yavaru śri-
8. Chāmūndēśvari-prityarthamāgi prākāra svarna-kalaśayukta-vimā-
9. na-sahitamāgi dēvālayavām nirmiśi namma hesarinimda Ling-
10. gāmbāsamētamāda Mahālingēśvaranemba Yīśvara-prati-
11. shtheyam mādi yī-dēvālayakke dakshiṇa-bhāgadalli Lingām-
12. budhiyam̄ba nūtana-taṭākavannu ārāma samētamāgi pra-
13. tishtheyam̄ gaidu yī-dēvarige nityapaditara diparādhana rathōtsa-
14. vādigalige yī-kere-kelagaṇa sarakārada hisse bhūmiya-
15. lli Kanṭhīrāyi yin̄nūra aivattu varahāda bhūmiyam-
16. nnu nirupādhika sarvamānyavāgi naḍāśikom̄du baruvamte
17. kasabā Mahiśūrū tālōkige namma ālīda mahāsvāmi-
18. yavara buddhinirūpavannu appane mādiśi koṭṭuyidhe ।
19. mad-vamśajāḥ para-mahipati-vamśajā vā yē bhūmipās satata-
20. m ujvala-dharma-chittāḥ । mad-dharmam ēva satataṁ paripālayantī ta-
21. tpāda-padma-yugalam śirasā namāmi “ śri ”

Śri Rāmā

*Translation.*

Krishṇabhūpati.

Be it well. On Saturday, the 10th lunar day of the dark half of Jyēshṭha in the year Sarvadhāri being the year 1750 of the Śālivāhana era, during the Karkaṭaka-lagna, on this auspicious day, Lingājāmāṇi of Krishṇavilāsa, lawful wife of Śri Krishṇarāja Vadeyar, lord of the excellent city of Mahiśūr, king of kings, mahārāja, heroic king, got constructed this temple with golden finial and vimāna and compound wall for the love of the goddess Chāmūndēśvari and set up a linga named Mahālingēśvara with the goddess Lingāmbā named after us, and also constructed a new tank to the south of the temple named Lingāmbudhi with a grove and in order to provide for the daily services, food offerings, and illumination directed the Mahiśūr Taluk (authorities) under the buddhi-nirūpa of our king to grant a plot of land below this tank belonging to the government and of the annual revenue of 250 Kanṭhīrāya varahas, free of imposts, to be respected by all. The kings, whether

they be my own descendants or descendants of other kings, who always protect my charities intent on dharma.—I bow to their lotus feet with my head.

Sri Râma.

*Note.*

This records the construction of the above temple of Mahalingêśvara with the tank Lingâmbudhi close by and the grant of some land for the services in the temple by Lingâjamânni, a queen of Krishnarâja Vadeyar III, king of Mysore. The record is dated S' 1750 Sarvadhâri Jyêshthâ ba 10 Saturday corresponding to 7th June 1828.

39

At the village Chikkahalli in the hobli of Varuṇa, on a stone standing in the land of Kâlaiya.

Size : 3'-6" x 2'-6"

Kannada language and characters.

ಮೈಸೂರು ತಾಲ್ಲೂಕು ವರುಣದ ಕೋಡಳಿ ಚಿಕ್ಕಹಲ್ಲಿಯಲ್ಲಿ ಕುರಿ ಕಾಳಬ್ರಹ್ಮನ ಮಗ ಕಾಳ್ಯಾಯ್ನನ ಕೊಲಪದ ಬದುವಿನಲ್ಲಿ ದೇಲಿ ಒತ್ತನಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3½' x 2½'

- ಸ್ವಾತ್ಮಿತ್ರಜಯಾಂಧುದಯ ನಾಲ್ಕುವಾಹನಕ ವರಿ
- ಇ ಇಂಟ ಸಂದ ವಿಷಯ ಸಂವ್ಯಾದದ ಭಾವ್ಯವದ
- ಬಹುರ ಉಲ್ಲಾ ಶ್ರೀಮತು ಮರುಪುರದ ರಂಗಯ . . .
- ವರು ಹಂಗಿಕೆಬಾರುವರು ಕಾರೀಗಾರಕಿಯ ಕಾಂತಯ [ದೇ]
- ವರಿಗೆ ಕೊಟ್ಟ ಶೈಲತ್ರಾಗುತ್ತಿಗೆಯ ಕಲ್ಲು ಪ್ರತ್ಯೇಯ ಕ್ರಮ . . .
- ನಂಮು ಮು . . . ಪುರದ ಸ್ಥಳಕೆಸಲುವ ಬಂಡಗಾರಿಯ ಗಾರುಮದೇಷಿಗಾ
- ಗಿ ಸಲುವ ಚಿಕ್ಕಹಳ್ಳಿಯ ಗಾರುಮು ಇ ನೂ ಸಮರೆ ಶೈಲತ್ರಾಗುತ್ತಿಗೆ
- ಯಾಗಿ ಕಲ್ಪನಾಯ್ಕು ಕೊಂಡ ಆ ಗಾರುಮುದ ಹೆತುಸ್ವೀಕ್ರಿಯೆಣಿ
- ಗಾದ ಗಡ್ಡೆ ದೆಹ್ಡುಲು ಶೈಲಿ ತುಡಿಕೆ ಆಣೆ ಅಹಿಕಣ್ಣ ಕಾಡಾ
- ರಂಧ್ರ ಸೀರಾರಂಧ್ರ . . . ಹೊಂಗುಳಿ ಗುಂಡು ಸಿಂಹಿ ನಿಕ್ಕೇ
- ಇ ಜಲವಾಶಾಳ ಅಕ್ಷಯಿ ಆಗಾಮಿ ಸಿಂಹ ನಾಧ್ಯಗಳಿಂಶಿಗಾದ ವನು
- ಜಾದ ಸರಪ ಸಾಮ್ಯಮನು ಆಗುಮಾಡಿ ಅನುಧವಿಸಿಕೊಂಡು ಸೀರಿಕೆ
- ಇವ ಶೈಲತ್ರಾ ಕಯ್ಯಾಗುತ್ತಿಗೆ ಗಿ ಇ ಅಕ್ಷರದಲು ಯಿವ್ಯತೇಳಿ ವರ
- ಹನು ಮರುತವಂಧಕೆ ಈ ಕಂದಾಯ ಮಾರ್ಗದಲ ತೆತ್ತು ಬಾಕಿರಿ ಇಂ
- ದು ನಾಲು ಬಂಡಗಾರಿಯ ಮಳ್ಳಿಯಗಾರಿದ ಉದಂಡಗೆಡ ಕಲಗೆ
- ಪೂರ್ವ ವೀರಂಜಾದ ಬಯಾರಿಯವರು ಸಹಿವಾಗಿ ನಾಲು ನಂಮು
- ಸಮಂತಯಿಂದೆಡಂಬಿಯ್ಯ ಕೊಟ್ಟ ಶೈಲತ್ರಾಯಕಲ್ಲು ಪ್ರತ್ಯೇನ [ವರ್ಣ]
- ಮಾನ್ಯ ವೀರವಾಗಿ ಯಿಂತ ಯಾರುಕೆ ಆವನೆಂಬು ಅಳುಂಬರೆ
- ತಂಮು ತಂದೆ ತಾಂ ಗೇಳಣ ಬಾಕ್ಕುರನಾ ಗಂಗೆಯ ತಜಯಲ ಕೊಂಡ ಪಾವಕೆ
- ಕೊಳ್ಳಬಾಗು

*Transliteration.*

1. svasti śri jayādbudaya Śālivāhana śakavari-
2. sha 1457 saṃda Vijaya-saṃvatsarada Bhādrapada
3. bahuļa 7 llu śrimatu Marupurada Rāngaya....
4. varu Chimga-hebāruvaru Kāreganahaliya Śāntaya-
5. varige koṭṭa śōttaguttigeya kallapaṭṭiya krama....
6. namma Mu....purada-sthālakē saluva Būtigahaliya grāmadolagā-
7. gi saluva Chikkahaliyagrāma 1 nū nimage śōtta-guttige-
8. yāgi kalla naṭṭu koṭa ā-grāmada chatussime-yoṭa-
9. gāḍa gadde beddalu tōṭa tudike aṇe achukatṭu kāḍā-
10. rāmbha nīrārāmbha - - hola gūḍeguyalu nidhi nikshē-
11. pa jalapāśāṇa akshini āgāmi sidha sādhyagaḍolagāda ānum-
12. ṭāda sakala-svāmyavanu Āgumāḍi anubhavisikondū nivu te-
13. ruva śōtta-kaṭṭuguttige ga 27 aksharadalu yippateluvara-
14. hanu varuśavandhake ī kandāya-mārgadali tettu bāhiri en-
15. du nāū Būtigahaliya Mallayagauḍa Udāṇḍa-gauḍa Halage-
16. pagauḍa Virapa-gauḍa Baya-gauḍanavaru sahavāgi nāū namma
17. samamtiyimdoḍaībaṭṭu koṭṭa śōttiya kallapaṭṭi sa [rva]-
18. mānyapūrvavāgi yimti yidake Āvanobba alupidare
19. tamma tamde tāi gōū brāhmaṇanu Gamgeya tadiyali komda pāpake
20. hōharu

*Translation.*

Be it well. In the year 1457 of the auspicious Śālivāhana era, in the year Vijaya, on the 7th lunar day of the dark half of Bhādrapada, the illustrious Rāngaya-varu, of Marupura and Chingahebāruva granted the following *kalla-patṭe* (stone charter) of *śrōtra-guttage* given to Śāntaya (dē) varu of Kāreganahallī:—

As we granted the village of Chikkahallī situated within Būtigahallī village belonging to our Mu .... purada-sthāla as *śrōtra-guttage* after setting up a stone (śāsana) therein, you may enjoy all the rights of possession within the four boundaries of the said village including rice lands, dry lands, gardens, small gardens (tuḍike), embankments, area of land under irrigation by tank (achchukatṭu), lands depending on rain, lands artificially irrigated, crops stacked or reaped, treasure hidden or on the surface, water springs, minerals, imperishables, futures, ready rights and possibilities, and pay every year 27 varahas as *śrōtra-guttage* (fixed rent payable for a land granted to a priest) as *kandāyam* every year. To this effect we have granted this *śrōtriya-kalla-patṭe-mānya* (stone charter given to a priest) with our full approval and the consent of Mallayagauḍa, Udāṇḍagauḍa, Halagepagauḍa, Virapagauḍa, and Bayagauḍa of Būtigahallī. Whoever violates this will be guilty of the sin of killing their parents, cows and Brahmans on the banks of the Ganges.

## Note.

This records the grant of the village Chikkahalli, a hamlet of Bütigahalli, by the gaudas of Bütigahalli to a person named Sāntayadēvaru of Kāraganahalli. The name of the donee indicates that he was a Viraśaiva priest. Kāraganahalli is a deserted village in the Mysore Taluk. Büttagahalli and Chikkahalli are also villages in the same Taluk. The date corresponds to 10th September 1533 A. D. taking Vijaya S' 1455.

## 40

At the village Varuṇa in the hobli of Varuṇa on the third viragal (Mysore Taluk No. 43 revised).

ಅದೇ ಮೈಸೂರು ತಾಲ್ಲೂಕು ವರುಣದ ಹೋಬಳಿ ಪರುಣದ್ದಲ್ಲಿರುವ 3ನೆಯ ವಿರಗಲ್ಲು (ಮೈಸೂರು ತಾಲ್ಲೂಕು ನಂಬರು 43 ಅಡ್ಮಿಷನ್).

1. ಸ್ತುತಿ ಶ್ರೀ ಗೋಗ್ಗಿಯ ಮನೆ ಮಾರ್ಗ	3. ದೇಹಿನರೆ ಎದೆವರಣರ ಮರೆವು [ಲ] ನತ್ತುಂ ಇಕ್ಕು
2. ದೊಂಡಿಗಾಧಿಮ್ಮು ನೆಚ್ಚಿಲ್ಲತ್ವಾರ್ಥಿಂತರ್ ?	4. ಇಗ್ಗುಗೆಸ್ತೇಮ್ಮು ಇಣ್ಣು ಮಿಂನ್ನಪುಷ್ಟಿಯಂ ದುಗ್ಗಿ ಬಿಂದು

## Translation.

Be it well. Bōchiga Dharmasetti, the house servant of Goggi, died when he stood in front of Uttavagalla and Edevari attacked the village. Dugga granted 2 kanḍugas of wet land ?

## Note.

This and the following two numbers contain inscriptions on viragals at Varuṇa. The present record is the revised version of the E. C. III Mysore Taluk No. 43. The word *manevagati* means a house servant (See M.A.R. 1916, P. 47). Goggi, the donor of this record has been given in another record (Mysore Taluk 37) the titles, obtainier of the band of five chief instruments, *mahāsāmanta* and possessor of the Original Boar for his crest. Dugga or Durga has also been given the same titles and also the title, born in the Chālukya family, etc. (Mysore Taluk 36). Apparently those two were Chālukya chiefs. It is difficult to say who Uttamagalla was. A chief Uttamagalla is met with in P. 129, M. A. R. 1935 as the ruler of Varahataka and son of Avaniyamma, a Chālukya chief. Edevari was apparently the name of some warrior who was attached to the Chālukya chief. The period of the Viragals has been fixed at about 900 A. D. on the basis of their paleography (M. A. R. 1916 P. 47).

## 41

At the village Varuna in the hobli of Varuna, on the 6th Virakal.

Kannada language and characters.

ಅದೇ ಸ್ತುತಿದಲ್ಲಿ 6ನೆಯ ವಿರಗಲ್ಲು.

1. ಸ್ತುತಿ	2. ಶ್ರೀಗೋ	3. ಗ್ಗಿಯ	4. ಮನೆ	5. ಮಾರ್ಗ	6. ನಂಗ
-----------	-----------	----------	--------	----------	--------

7. ವಡ್ಯಾ	8. ಮೇಗೆ	9. ದಸತ್ತಿಗ	10. ನೆಯ	11. . . . .	ಇಂ
12. . . . .	13. . . . .	14. ಅದಮಂಹಾ	15. . . . .		

*Translation.*

Be it well. The house-servant of Goggi or some one (Vada Sattiga?) attacking Sangavalli fought and died. Dugga.....

*Note.*

This records the death of another house-servant of Goggi in battle and some grant made by Dugga in his memory. The village Sangavalli is mentioned as the place attacked (M. A. R. 1916 P. 47).

**42**

At the same place, on the 7th Virakal.

Kannada language and characters.

ಅದೇ ಸ್ಥಾನದಲ್ಲಿ 7ನೇಯ ವೀರಗಳು.	
1. ಶ್ರೀಸತ್ಯಯಣಾದಿ ದಾಖಿವರಯ	3. ಸದೆಯಾರ್ಥ ಕಾರ್ಣಿಗದ್ದಿಂದತ್ತಂ
2. ಮಸಿಕಳಾವುಳ್ಳನಮಗಂ ಮಣಿಗಂ	

*Translation.*

When Satyaya was ruling, Mattiga son of Masikalla-gâvunda of Dadigavali died in the battle of Sedeyal? Nâka.

*Note.*

This is also similar to the previous viragal grants. Dadigavali also known as Dadigavâdi, appears to have been in the west of the Bangalore District and it is mentioned as one of the provinces conquered by the Chôla king Râjarâja. (See also M. A. R. 1916, P. 47.)

**NANJANGUD TALUK.**

**43**

At the village Nanjangûd in the hobli of Nanjangûd on a slab in the ceiling of a manâṭpa in the Tîrthaghâṭta (Nanjangûd Taluk 19 Revised).

Kannada language and characters.

ನಂಜನಗೂಡಿಗೆ ಉತ್ತರದಲ್ಲಿ ಶ್ರೀರಘ್ರಾಂತಿದ ವಾಂಂಬದ ಮೇರಾವಣ್ಣ 2ನೇಯ ಅಂಕಣದ ಕಳ್ಳನಲ್ಲಿ  
ನಂಜನಗೂಡು 19ನೇಯ ನಂಬಿರು ಶಾಸನದ ತಿದ್ದು ಪಡಿ.

1. ಶಾಸನಸ್ತು ನಮಸ್ತುಂಗ ಶರಣ್ಣಂಬ ಚಂ
2. ದ್ವಾ ಹಾ[ಮರ ಹಾ]ರವೆ ಶ್ರುತೀರ್ಮಿಕ್ಷ ಸರ್ವಾ ರಂ
3. ದ್ವಾ ಮಹಿ[ಬಸ್ತುಂಬಾ . ]ಯ ಕಂಧವೆ | ಸ್ವಸ್ತಿ ಶ್ರೀಜ

4. ಯಾ [ಧ್ಯಾದಯಾಲ] ವಾಹನಕರ ವರಿಷ್ಟ ಇಳಿಷ್ಟ
5. ಸಂದ [ಧಾವನಾಮ] ಸಂಪತ್ತಿರದ ಕ್ರಾಮ
6. ಶಾಧ . . . . . ಸುತ್ತುರ ಸಿಹಾನಿ
7. [ದ ಶಿಂದ ದ] ಇಡಾರಿ ಬರವತ್ತೆ
8. ಒಡೆಯು [ರವರು] . . ಸಂಗಮೇಶ್ವರದ
9. ರ ತಂ . . . . .
10. ಯಾ . . . . ತೆಂದರೆ ತಮಕಾಯ್ತ್ವ
11. ಕೆ . . . . [ಕೊ] ಕ್ರಾಗಾಲದ ಸ್ತೋದಿಲ್ಲ ತಮ
12. ಗೆ ರೆಕ . . . . ಗಿ ಯಾಗಿ ನಡಮ ಬಾಹ
13. ಸಂಕೇನ್ದ್ರಿ ಗ್ರಾಮ ಅದಕೆ ಸಲುವ ಸವ್ಯಾ ಸಾಮಾಂಮ್ಯ
14. ಸವ ಯೀಗಾ ಮುಖ್ಯಾರತ್ತ ಇದ ಬೀಲಕೆಳಿಯ
15. ಲೂ ಸಂಗಮೇಶ್ವರ ದೇವರಲ್ಲಿ ವಾಸವಾಗಿ ಯಾಹ
16. ಸಂಗಿರ ಒಡೆಯಂಗೆ ಅರ್ಥಾಂಗ ಕಳಿದು ಲು
17. ಇದ ಅದ್ವ್ಯಾಧಾಗಿ ಅದಕೆ ಸಲುವ ಸವ್ಯಾ ಸಾಂ
18. ಮೃಸಕ ಸಂಗಮೇ [ತ್ಯಾ] ರ ದೇವರ ಬಡ [ಗ್ರಿ] ರಾಗಿಯಾದ್ವ್ಯಾ
19. ಧಾಗಿನ [ ] ದಿಂಪಡುವರಾಗಿಯಾದ ಬ್ರಹ್ಮ
20. ದ ತೋಳಿ . . ಹಳಿಲ ಸಮು [ಗ್ರಿ] ಸದದ ಬಾಹಗೆ
21. ದೆಹಿಗ . . . ಸಂಗಮೇಶ್ವರ ದೇವರಿಗೆ ಬನ
22. ಮೆಸ್ತ . . . . ಸಮುತ್ತ್ವ [ಸಿ] ದರು ಯ್ಯಾಗಾ
23. ಮುಗ . . . . ನೂ ಸಬಲುಗೆಡ ನಂ
24. ದೆರ . . . . ಅಗಸ್ತ್ಯನಾಥಗಳೂ . .
25. ಯಮ . . . . ಕೊಂಡು ಸಂಗಮೇಶ್ವರ
26. ದೇವ . . . . ಕಾಯ್ತ್ವಾವನ್ಯಾ ತಂಮ ವು
27. ತೃತ್ಯ . . . . ಯಾಗಿ ಮುಕ್ತದ ಆ
28. ದೆಕ್ಕೆ . . . ಆರ್ಥಿಂದ್ರಾಕ್ಷ್ಯಾವಾಗಿ ಮೊ
29. ಇಕ್ಕೆಂ . . . . ಸಂಗಮೇಶ್ವರ ದೇವರ ದೇವಲ್ಪ್ಯ
30. ಕ ಸಂಗಿರ ಒಡೆಯಾರು ಅಲ್ಲದ ಮಹತ್ತು ಕತ್ತರು
31. ಯಾದಕೆ ತವಿದವರು ಗಂಗೆ ತಡಿಯಲ ಕಂ
32. ರೆನು ಬ್ರಾಹ್ಮಣನ ಕೊಂದವಾರ್ವಾಕೆ ಕೋಳಿರು ॥
33. ಸದತಂಪರದತಂವಾಯೀ ಪರತವಸುಂಧರಾ
34. ಪಷ್ಟಿದ್ವ ರುಷ ಸಹಾರ್ಜಿ ವಾಷ್ಪಾಯಾಂಜಾಯಕೆಕ್ಕಿ

*Note.*

This and the next record have been published in the *Epigraphia Carnatica* Vol. III as Nanjangud Taluk Inscriptions No. 19 and 20 and have also been very briefly noticed in page 58 of the Mysore Archaeological Report for the year 1918. But owing to the height of the ceiling of the mantapa in which the inscription slabs are set up and the difficulty of access to them except in hot summer when the water of Kapila river in which the mantapa stands is very low have prevented a proper reading of the inscriptions or taking of good inked estampages of them.

These difficulties were overcome by setting up a temporary scaffolding during the month of April 1936 and careful readings and estampages were taken. It is also to be noted that some letters in the middle of the slabs are completely worn out and lost and some letters at the end of each line are hidden by mortar pointing. All the same the inscriptions have been deciphered as fully as possible and re-published here.

The present record begins with the usual stanza in praise of the god Śambhu. Next comes the date 1436 of Śālivāhana era, Śrāvaṇa śuddha. The name of the cyclic year (Bhāva) is lost and so also the tithi and week-day. The year S' 1436 is equivalent to A.D. 1514.

The inscription next records a grant made by Bhaṇḍāri Basavappa Odeyer, head of the (Viraśaiva) matt at Suttūr (a village in the Nanjangūḍ Taluk, about 7 miles to the north-east of Nanjangūḍ) in connection with the temple of Sangamēśvara contructed newly by him. The word Sangamēśvara means the god Śiva set up at the confluence of two rivers. Here the confluence of the Kapila and Kaṇḍinyā near the present Nanjuṇḍēśvara temple at Nanjangūḍ is referred to. Where this Sangamēśvara temple stood cannot be now definitely determined. Probably it must have stood somewhere near the Tirthaghaṭṭa where the inscription stones are now found.

The grant made by Bhaṇḍāri Basavappa Odeyer is described as consisting of (1) the village Simḍenahalli in Kottāgāla-sthala with all its rights (2) Half the revenues of the village Chilahalli in Etiga Muḷūru sthala, the other half going to Sirigiri Odeyer residing in the temple of Sangamēśvaradēvaru (3) a flower garden to the north of the temple of Sangamēśvara and west of a part of some land? (4) A wet land of the sowing capacity of 1? khaṇḍuga in the village (the name of which is lost) belonging to the donor.

It is next stated that all these lands were made over for the services of the god Sangamēśvara by the donor Bhaṇḍāri Basavappa Vodeyar and that their income was to be enjoyed by Agastyanātha, *nambi* (temple priest) at Najalugūḍ (same as Nanjangūḍ) who was to perform all the services connected with the god Sangamēśvara and that the above lands were given to him as a hereditary perpetual estate for those services.

It is further stated that the managing authorities or trustees of the temple of Sangamēśvara were Sirigiri Odeyer and other *mahattu* (Viraśaiva priests) residing therein.

The usual imprecation that the violators of the grant would be guilty of the sin of killing cows and Brahmans on the banks of the Ganges is next given. After this comes the stanza stating that he who confiscates land given by oneself or others is born as a worm in ordure for sixty thousand years. This concludes the record.

At the same place in Nanjangud, on a second slab in the same ceiling (Nanjangud Taluk 20 revised).

Kannada language and characters.

ಸಂಜನಗಳಿಗೆ ಉತ್ತರ ಕ್ರಿಷ್ಣರಾಮಂಪದ ನೆಯ ಅಂಕಣದ ಮೇಲ್ಕೊಳ್ಳಣ್ಣ ಕಲ್ಲನ್ನಲ್ಲ.  
ಸಂಜನಗಳಿಗೆ ಅಂನೆಯ ಸಂಬರಿನ ತಿದ್ದುವರಿ.

ಸ್ಥಾನ 8' x 2'.

1. ಶುಭಮಸ್ತಿ ನಮಸ್ತಿ ಗಳಿರ ಶ್ಲೋಧ	17. ಗಿನಡಿ ಬಾಹೀದ ಬಿಗೆರ . . . . . ಕೆಂಕ
2. ಎಂದುಕಾಮರ ಕಾರಮ್ ಶ್ರೀ	18. ರಾಗಿದ ಬಿ ಮುಖರಲಂಗ . . . . . ಗಿಯಾ
3. ರೀತಿ ಸಾರಾಂಧ ಮುಲಸ್ತಿಂಧಾಯ ತಂ	19. ಗಿನಡಿ ಬಾಹೀ ಧೂಮಿ ಅಂಂ ಸಂ . . . . ಕರೆಬಿ
4. ಧವೆ   ಸ್ವಾಸ್ತಿ ಶ್ರೀಜಯಾಧ್ಯಾದ್ಯಮ ಕಾಲವಾ	20. ದ[ಗಿ]ರಾಗಿ ತಾಳಿ ಬ್ರಹ್ಮದೇಷಿದ ಕೆಂ . . . . ವಿದು
5. ಹಸಿಕರಮಂಧ ಇಷಿತನೆಯಾ[ಸಂದವ] ಕ್ರಮಾ	21. ಮಾ ಸಂಗಮೇಶ್ವರದೇವರಿಗೆ ಬಿಡದ . . . . ದಕೆಂ
6. ಭಾಮರಂಧ್ರದ ಕಾವ[ಿ ಶು] . . . ಇ	22. ಗಿನ ಕೇಳಿ ಯಿತ್ತಗಿದ ಮುಖರ ಹಿದ . . . ದಿ
7. ಲೂ ಸುಶಾರಸಂಕಾಸದ ಪ ಶ್ಲೋಧ . . ಧ	23. ಲಕ್ಷಣ ಗ್ರಾಮದಿ ಸಂಗಮೇಶ್ವ . . . ಯ್ಯಾ
8. ಉಂಡಾರ ಬಾಷಪದೆರಿ ಕಹಿರಾ [ಸದಿಯ]	24. ದ್ವಿಧಾಗಿ ಕಣದು ಲಾಂದ ಅಧ್ಯೇತ . . . . ನು
9. ಕೆಂಕಣತಿಮಿಲ ತಾಳಿನೂ [ತಾವಾಗಿ ಪ್ರಕಟ್ಯೇ] ಮು	25. ಸಂಗಿರ್ ಸಾರೆರು ದೇವರಿಗೆ ಧಂಡಾ [ರಿ ಬಂಪಬ್ಯ] ಒ
10. ದಿದ ಸಂಗಮೇಶ್ವರದೇವರಲ ವಾಸವಾಗಿ [ಹುರಿ ಗಿರವ] ದೆ	26. ದೆರು ಪಂಪ್ಯೇ ಸಿದರಿ ಯಾದಕೆ . . . . ಗಂ
11. ರಿಗ ತಾಗಣ ತಂಪು ಕಡೆ ಸಹ [ವಾಸವಾಗಿಹೆ] ರಿ	27. ಗೆಯ ಕಡಿಯಲ ಕಹಿರೆನೂ ಬಾರ್ . . . . ದಿ
12. ಯಾಗಣಿ ಸ್ವೇದ್ಯ ಮೇಲುವೆ [ಹ್ಯಾ] ಗಳಿಗೆ	28. ಕ್ರೀ ಕೆಲಿಹರು ಸದತಾಂಪರದ . . . . ಕವ
13. ಮಂಡಣಕ್ಕೆಂಬೆಯ ಸೇವೆಯಲ್ಲಿ ತಮ [ಗೆ] ಲಂ	29. ಸುಂದರಾ   ಪಷ್ಟಿಪ್ಪುರುಷ ಸಹಸ್ರಾ . . . ಕಾ
14. ಗಮುದ್ಯ ಶಾಶಾಸನಪುಷ್ಟ್ರರೆ [ವಾಗಿಕೊಣ್ಣು] ಯಂವ	30. ಯಕ ಕ್ರಮ   ಸ್ವದಂತಾದಿಗುಳಂ . . . ನು
15. ದೇಹಪ್ರಸಹಿಯ ಗ್ರಾಮ ಅದಕೆ . . . . ಯ	31. ವಾಲನ್   ಪರದತಾಪ ಕಾರೇಣ . . . ಲಂ
16. ಸಹ ಹೆಣಪಾಡಿಯ ಲಂಗಮು . . . ದಯಾ	32. ಧವೇತಾ

Note.

This record is found near the previous record. Its estampages and readings were taken in similar circumstances, the only difference being that only a few letters are lost in each line in the present record.

After the usual stanza in praise of Śambhu the date of the record is given as S' 1436 BhAvā sam. Śrāvanya śu (or ba) 1. Taking the fortnight as suddha the date would coincide with 22nd July 1514 A. D. a Saturday.

The record next registers a grant of lands made by the pontif (paṭṭada) of Suttūr Matt (called here Sutūra-simhāsana) named Bhaṇḍāri Basavappa Odeyer to Sirigiri Vadeyer and his associates dwelling in the Sangamēśvara temple newly set up by him in the southern bank of the Kapila river for the daily food and other expenses.

The grant consisted of (1) the village Boppanhalli and its hamlets situated in the Mūḍaṇa Kōṭe-sime and (2) wet lands of the sowing capacity of 1 khaṇḍuga in the village Hoḍalavāḍi and containing a stone marked with *linga* to indicate boundary (3) and wet lands of the sowing capacity of 2 khaṇḍugas to the south of Gora (vāḍi ?) and (4) 500 measures of dry land in Muḍur (5) and a cocoanut grove planted and nurtured by the priest Sirigiri Vodeyar to the north and (6) half the village of Chilahalli in Yettagada Muḍur sthāla, the other half going for the services of the god Sangamēśvara. All these lands are said to have been made over by Bhaṇḍāri Basavappa Odeyar to Sirigiri-Oderu-dēvaru (same as Sirigiri Vodeyar).

It may be noted that the names of the above two priests are found in the previous grant also. [See also M. A. R. 1913, P. 50.]

The usual imprecations against the violators of the grant are found at the end of the record.

45

At the village Kattavāḍipura in the Hobali of Nanjangūḍ, on a stone set up at the village entrance.

Size 2'-6"×1'-6".

Kannada language and characters.

ನಂಜನಗ್ರಾಮದು ಕನಬಾ ಹೆಂಡಿ ಕತ್ತುವಾಡಿಷುರದ ಅಂಕದ ಬಾಗಿಲಲ್ಲಿ ನಷ್ಟುಕೊಳ್ಳು.

ತ್ವಂತಾ 2½' x 1½'.

ಪ್ರಾರ್ಥನೆಯುಳು	
1. ಸ್ವಾಸ್ಥ್ಯ ಏಷಯಾಧ್ಯದಯ	14. . . . .
2. ಶ್ರೀಮತ್ ಜಿನಾಶಿಂಧಾರಾ	15. ಗಾರುಮದ ಕ್ರಯ
3. ರ ಸಂಪಂನ್ರಾದ ದಾಖ್ಯವಾ ಪುರಿ	16. ದಾಸದ ಶಿರಾಶಾಸನದ
4. ಮಾ ಮಹತ್ತನೆಷಗಾ	17. ಕ್ರಮವೆಂತಂದರೆ
5. ದಾ ಗುರು ಲಂಗ ಜಂಗಮಾ ಕ್ರಿ	18. ದೇವರ್ಗಂಧುಕಳರೆಯ
6. ಯರಾದ ನಂಜನಾಲ ದೇವರ	19. ನೃಷ್ಟಿ ಸಲುವ ಪುರ
7. ಮಲದ ಸಂಕಾಶನದ ಬ	20. ದ ಗಾರುಮವ ಕೆಳದಿಯಾ
8. ದರದ ನಂಜುಂಡದೇವರ ಸ	21. ಗ ಕೆಳಕ್ಕಿಂಬಾಗಿ ಆ ಗಾರುಮ
9. ಕ್ರಿಯ ಸದ್ಗು ರಾಮೇಧೇವರ	22. ಕ್ರಿ ಸಲುವ
10. ಸಕ್ಕರು ಹೊಸ ಮಹ	23. . . . .
11. . ನಾಥ ದೇವಂಗ	24. . . . .
12. ಕಳರಿಯ ಮಲ್ಲ	25. ಸಕಳರಾಮ್ಯ
13. ನಾಧುಡರ	26. . . . .
ಉತ್ತರ ಮುಖ	ಉರೆಣುರು

*Note.*

This records the charter of sale of the village Pura belonging to Kalale-sthala, the village being sold rent-free (kodagi) by Mallinātha Oderu of Kalale in favour of the Vīraśaiva priest Hosamaha...nāthadēvaru, disciple of Siddharāmadēvaru who was a disciple of Bidarada Nanjanāthadēvaru belonging to Nanjanāthadēvara-māṭha.

The usual epithets are given for the donee *viz*: possessed of pure and righteous conduct according to Śaiva religion and belonging to the *mahāmahattu* (the great priesthood) in the heaven and earth and devoted to the worship of gurus, linga (Śiva) and Jangama (Śaiva priests).

No date is given. The characters belong to the 16th century.

## 46

At the village Dēvarasanahalli in the hobli of Nanjangūd, on a stone set up in the rice land of Venkaṭappa

Size 5'×1'—6".

Kannada language and characters.

ಅದೇ ನಂಜನಗ್ರಾಂ ಹೋಳಿ ದೇವರಸನಹಳ್ಳಿ ಬಳಿ ಗುಂಡ್ಲುಹೋಡಿ ಬಲಾಶ್ವರ ಕರ್ಮಗಾರಿಂದ  
ವೆಂಕಟಪ್ಪನ ಗರ್ದು ಯಳಿ ನಷ್ಟ ಕಲ್ಲು.

ತ್ವರಣಾ 5'×1½'.

1. ಶ್ರೀಮಂತಿ ಮಹಾ ಮಂ	10. ನಾಥಾಪುರ ಇಥಮ್ಮೆ
2. ದೇಶ್ವರಂ ಶ್ರೀ ಏರಕಂ	11. ವ ಪಾಲ್ಯಮರು ಅಂದಾಳು
3. ಕಂಡ್ಲು ಬಡೆಯರು	12. ಪರಸು ಕಾರನಾಡ ಮ
4. ಶ್ರೀ ಗುರುವೀರಳಂಗ	13. ಹಾಸ್ತಧುರೆಂಜು ಯ
5. ದೇವ್ಯಾಯಾಗಳಿಗೆ ಆ	14. ಧಂಮ್ಮುಕೆ ಆರು ಅಳು
6. ಚಂದ್ರಾಕ್ಷರ ನ್ಯಾ ಇ ಆ	15. ಕಿದರು ಗಂಗೆಯ ತ
7. ಗಿ ಧಾರಾವುಳ್ಳಿಕ ವಾ	16. ದುಲ ಕವರೆಯನು ಬ್ರಾ
8. ಗಿ ನವ್ಯ ಮಣಿ ವಾ	17. ಹೃಡ ಕೂಡ ದೋಷಕ್ಕೆ
9. ಗಿ ಕುಳ್ಳ ನಂಬಂಡ	18. ಹೋಕರು ಶ್ರೀ

*Translation.*

The illustrious mahāmaṇḍalēśvara Śri Vīra Śankanna Odeyer granted Nanjunḍanāthapura with pouring of water and free of taxes as a perpetual gift to the illustrious guru Vīra Lingadēvaiya. The protectors of this charity are the maha-prabhus ruling for the time over Kāraṇād. He who violates this grant will incur the sin of killing tawny cows and Brahmans on the banks of the Ganges.

*Note.*

This records the gift of the village Nanjunḍanāthapura, probably the same as the present Dēvarasanahalli where the grant is found, to a Vīraśaiva priest Vīra Lingadēvaiya or Guruvīra Lingadēvaiya. The donor is named Vīra Śankanna Odeyer, who was apparently the chief (*mahāprabhu*) of Kāre-nād District in Nanjangūd. No date is given. The characters belong to the 15th century A. D. Nothing more is known about the chief referred to.

## 47

At the village Uppinahalli in the hobli of Nanjangūd, on the 1st slab set up at the village entrance (Nanjangūd Taluk 55 revised).

Size 7'×4'.

Kannada language and characters.

ನಂಜನಗೊಡು ತಾಲ್ಲೂಕು ಕನಬಾ ಹೋಯಿ ಉತ್ತರಕರ್ನಾಕ್ರಾಮ ನಿವೇಶನದ ಮಾರಿಗುಡಿ ಬಳಿ  
ಅಂಕದ ದಾಗಿಲನಲ್ಲಿ ನಟ್ಟು ಇನೆಯ ಕಲ್ಲು. ನಂಜನಗೊಡು ರ್ಹನೆಯ ನಂಬರಿನ ತಿದ್ದುಪಡಿ.

ಪ್ರಮಾಣ 7'×4'.

1. ಶ್ರೀನೃತಿ ಸರ್ವಾಸ್ತ ಭುವನಾಶ್ಯಂ ಶ್ರೀ ಪ್ರ
2. ಭ್ರೀಷ್ಟಾಂತ ಮಹಾರಾಜಾಧಿರಾಜಂ ಪ
3. ರಮೇಶ್ವರಂ ಪರಮಾಂತ್ರಾರ್ಥಂ ದಾಖ್ಯಾರಾವಾಂಶಿಕರವ ರಾ
4. ಧೀನೃತ ಯಾದವ ಕುರಾಂಬರಮ್ಯಾಮಣಿ ಸಮ್ಮಾಂಜ್ಞಾ ಹೂಡಾಮಣಿ ಮ
5. ರೇ ರಾಜ ರಾಜ ಮಲೆಪರೇಶ್ ಒಂಡ ಗಂಡಭೇರುಂಡ ಕದನ
6. ಪ್ರತಂಡನೇಕಾಂಗ ಏರ ತಿವಾರ ಸದ್ಗು ಗಿರಿದುಗ್ರ ಮ
7. ಭ್ರಾ ಉಲದಂತ ರಾಮ ವ್ಯೋರಿಂದರವ ಮ [ಗ] ರ ರಾಜ್ಯ ನಿಮ್ಮಿಂಲ ಹೋ
8. ಭರಾಜ್ಯ ಪ್ರತಿಭಾಷಾಯ್ಯಾನ್ ಶ್ರೀಮಂತಿ ಮಹಾಮಂಡರೇನೃತ ಶ್ರೀ ಪ್ರತಾಪ
9. ಹಕ್ಕಾರ್ಥಿ ಹೋನೇ ಶ್ರೀ ಏರ ನಾರಸಿಂಹ ದೇವರಸರು ಪ್ರತಿರಾಜ್ಯಂಗ
10. ಯುತ್ತಿರೆ ಸಕವರಿಷಂ ಇಂಂ ಸಂದ ಬಹುಧಾನ್ಯ ಸಂಪತ್ತರದ
11. ಕ್ಷೇತ್ರ ಸುದ್ಧಿ ಇ ಅದಿವಾರ ದಂದು ಶ್ರೀಮನು ಮಹಾಪ್ರಧಾ
12. ನ ಪ್ರತಂಡಣ್ಣಾ ಯಕರು ಶ್ರೀ ಮಂಜು ದಣಾಯಕರುಂ ಶ್ರೀಮ
13. ತು ಕಿರಿಯೆನಾಡ ಮಹಾಪ್ರಧಿ ಕಾವುಂಜ್ಜ ದೇವ ಕೆಣೆಯ ದಾಂಗಾಂ
14. ದು ಮಗ ಅಪ್ಪಣಪ್ರಧಿ ಗವುಂಡನ ಮ್ಯಾ ಹೊನ್ನಿಗವುಂಡ ಕೆಬೆ
15. ಯ ಗವುಡ ಕಾಂಪೆನಾಡ . . . ಮಗ ಮಾದಿ ಗವುಂಡ ನೊಂಗಾದ ಸರ
16. ಲ . . . ದೇವರಹ್ಲ ಯಾದ ವರಸ
17. ಒತ ಪ್ರತ್ಯಾಳಿದ ಮರಿಸೆಟ್ಯಾ ಮಗ ಪ್ರತ್ಯಾಳಿಣಾಮಿ ಸಂಕಸೆಟ್ಯಾಯು
18. ಪ್ರತ್ಯಾಳಿಸಾಮಿ ಮಾಸಿಸೆಟ್ಯಾ ಮಗ ಮವುನ ಮಾಣಿಕ್ಯ ಸೆ
19. ಇ ಕೆಲ್ಲಾಪ್ಪನ ಮಗ ಮಂಮಲ ಸೆಟ್ಯಾ ಮತ್ತುಲ ಸೆಟ್ಯಾ ಮಗ ದೆ
20. ನಮಾಣಿಕ ಸೆಟ್ಯಾ ಯೊಂಗಾದ ಮಳಿಯ ಸಂಮತನ ಗ
21. ರೆಯುಂ ಆ ಪ್ರತ್ಯಾಳಿದ ಸಮಸ್ತ ಸಂಘತ (ಿ) ಮಾಡಿಸ
22. ಕೊಟ್ಟ ಮುಂಗಳವಾರದ ಸಂತೆಯ . . . . .
23. . . . ದು . . . . . ಯರದ ಉಪತ್ತ . . . . .
24. . . . ಆ ಪ್ರತ್ಯಾಳಿಸಾಮಿ ಮೊದರಾದ ಮಂಡಲ ನಾಮಿಪ್ರತ್ಯಾ
25. ಇ ನಾಮಿ ಮವುನ ಮಾಣಿಕ್ಯ ದೆಸಮಾಣಿಕ್ಯ . . . ಅಲುವ
26. ರೆಯಮನ್ಯ ಅಂತು
27. ಮಾನ್ಯಯ

Note.

This inscription belongs to the reign of the Hoysala king Narasimha III. He is called mahāmaṇḍaleśvara Pratāpachakravarti Hōsala Śrī Nārasimhadēvarasar and is given the following titles: Refuge of the universe, lord of wealth and earth, king of kings, supreme lord, the great master, lord of the excellent city of Dvārāvati, a sun in the firmament the Yādava race, crest-jewel of the all-knowing, lord over Male chiefs, champion over Malapas, gaṇḍabhēruṇḍa, terrible in war, sole hero,

Śanivārasiddhi, giridurgamalla, a Rāma in moving battle, a lion to elephants the enemies, uprooter of the Magara kingdom, establisher of the Chōla kingdom :—

The inscription next records the establishment of a fair (*sante*) to be held on Tuesday at Maṇali by the mahāpradhāna prachaṇḍaḍanāyaka Manchaṇa-ḍanāyaka and Chāvunḍadēva, *mahāprabhu* of Hiriyanād and certain gaudas named Kereya Bāchigavuṇḍa's son Appanaprabhugavuṇḍa's son Honnagavuṇḍa Kereyagavuṇḍa, Mādigavuṇḍa of Kārenād and certain *settis* named Sankasetti, *pattanāsvāmi* (mayor) of Narasimhapatṭaṇa alias Dēvarahalli, son of Marisetti, Mauna Māṇikyasetti, son of Paṭṭanāsvāmi Māchisetti, Mammalasetti, son of Kollappa, Dēsamāṇikyasetti, son of Matyalasetti and other *nagare* (merchants) of the village Maṇali. Certain grants seem to have been made in connection with the fair for the paṭṭanāsvāmi and maṇḍalasvāmi Mauna Māṇikasetti. But this part of the record consisting of lines 21-27 is worn out and cannot be made out fully.

The grant is dated S' 1200 Bahudhānya sam. Chaitra śu. 1 Ādīvāra. The date corresponds to 25th March 1278 A. D. if we take the lunar month Chaitra of the year Bahudhānya S' 1200 it will be a Friday. If we take the solar month Mēsha the date would correspond to 24th April 1278 A.D. a Sunday as stated in the grant. Probably this is the date intended. The date falls within the reign of Narasimha III (1254-1291).

Manchaṇa-ḍanāyaka who is styled here mahāpradhāna is also met with in several inscriptions of the neighbourhood (See E. C. III, Nanjangud 92 of S' 1214 and 103 of S' 1213, etc.). As regards the places mentioned in the grant, Hiriyanād is referred to in certain records as containing the villages Mūgūr and Tagadūr now in the T-Narsipur and Nanjangud Taluks (E. C. III, T.-Narsipur 78 and Nanjangud 118). Maṇali is mentioned in two records E.C. IV, Yedatore 13 and 14.

The record has no invocatory or imprecatory stanzas.

#### 48

At the same place in the village Uppinahalli, on a second stone (Nanjangud Taluk 56 revised).

Size 6' × 3'.

Kannada language and characters.

ಅದೇ ಸ್ವಿನಹ್ಯಾ ಹಂತೇ ಗ್ರಾಮನೀವೇತನದ ಮಾರಿಗುಡಿ ಬಳಿ ಅನೆಯ ಕೆಲ್ಲು. ನಂಜನಗೊಡು  
56ನೆಯ ನಂಬರು ಶಾಸನದ ತಿಳ್ಳುಪಡಿ.

ತ್ವಮಾಣ 6' × 3'.

1. ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿತೀ ಏಳಿಯ ಮುದೆಯ ಶಾಲಿವಾಹನ
2. ಶಕ ದರುಂಡಿ ಇಂಲಾ ಸಂದ ಸುಧುಕೃತು ನಂವತ್ತರ
3. ದ ಹೈತ್ರು ತು ಇಲು ಶ್ರೀ ಮಹಾ ಮಂಡರೇಸ್ವರ ಶ್ರೀ
4. ರಂಗಪತ್ರಾ ವಾಳುವ ದೇವರಾಜುವರ್ತೆಯರ್ಮಾಯ
5. ಸರ್ವ ಅಪ್ಯಾಂದ ಸಹಿನಾಫ್ಯಾಯನವರ

6. ಅನುಮತದಿಂದ ದೇವಾಜಂಮ್ಯ ನವರು ಮಾಡು
7. ವಧಮ್ ನಾಧನದ ಕ್ರಮವೆಂತಿಂದಿದೆ ನಂತರ ಆರಣ್ಯವನ್
8. ರು ನೇಗೆನ್ತರಾಗೆರಾಗಿ ಕಳಿರೆಯಲಿ ಮರವನ್ ಕಡೆಗೆ
9. ವಾಹಾಮಹತ್ತಿನ ಮಲದವರಿಗೆ ಅವರಿಗೆ ಕೊಟ್ಟು
10. ನಾನ್ಯಾಸ್ತ ಕಳಿರೆ ಸೀಮೆಗೆ ಸಲುವ ಲಾಘವನ ಹಳಿಯ ಗ್ರಾಮ
11. ಅನು ಶಿವಾರ್ಥವಾಗಿ ಲಂಗಮುದ್ರೆಯ ಕಲ್ಪನು ನಾತ [ಏ]
12. ತಂತ್ರ ಮಾಡಿದ ನಂಬಿಂದ ಆ ಗ್ರಾಮದಲಹಿ
13. ಶಿಶ್ಯ ಸರ್ವಸಾಂಪೂರ್ಣನು ಆಚಂದ್ರಾರ್ಕವಾಗಿ ಧರ್ಮವಾ
14. ಗಿ ಧರ್ಮವನು ನಡೆತುವರಿ ಯಂದು ಕೊಟ್ಟು ಗ್ರಾಮ
15. ಮಾ ಯಾ ಧರ್ಮವನು ಅನುಗಾಲ ಯಾಗಿ ನಡೆಸದಂಥವರು
16. ನೂಕುಕವರೆಯು . . . . . ಕಲ ಯೇ ಧರ್ಮ
17. ವ ಆವೇಷಾದರ್ಮ . . . . . ಆರ್ಥಿದ ಅಂತ
18. ವರು ಕಾಸಿಯಲು ಗೇಳಿಸಹಸ್ರವನು ಕ್ಷೇತ್ರದ ಪಾಪಕೆ ಹೇಳುತ್ತ
19. ರು . . . . .
20. ಮಾತ್ರು ಹತ್ರು . . . . . ಯ ವಧಿಸದಂಥ ವಾತಕೆ ಹೇಳು
21. ಕರು . . . . . ಆರ್ಥಿದ ಪರ್ಗೆ ಆ
22. ಶೋರಮ್ . . . . . ಇ ದಾನ ಮಾ
23. ನ್ಯು ಕೆಡು . . . . . ಶುಧಿಮನ್ತು

*Note.*

This inscription which was originally published as Nanjangud Taluk No. 56 has now been thoroughly revised. It records the building of a matt at the village Kalale (in the Nanjangud Taluk) for the Viraśaiva sect of gurus by Dēvājammanṇi in memory of the departed Arasinavaru (the king?) and also the gift of the village Uppinahalli in Kalale-sime by her for the expenses of the matt. The village is said to have been granted with all the rights of possession after setting up boundary stones marked with a *lingam*. The usual imprecatory sentences next follow.

The gift is said to have been made on the 5th lunar day of the bright half of Chaitra in the year 1584 Subhakrit of the Śalivāhana era during the reign of Dēvarājuvaḍeyaraiya at Śrīrangapāṭṭanā and with the approval of Nanjināthaiya. The date corresponds to 14th March 1662 A. D.

The donor of this grant Dēvājammanṇi is also referred to in another record of Nanjangud Taluk which records a grant by her for a Viraśaiva Matt at Kalale (E. C. III, Nanjangud 81). She was probably the queen of Kaṇṭhīrava Narasarāja Odeyar, king of Mysore, who ruled from 1638 to 1659 A. D. She seems to have been a follower of the Viraśaiva faith. (See E. C. III Intr. P. 28. Nanjināthaiya, whose approval was obtained for the grant to the matt at Kalale was probably a chief of Kalale). Dēvarājuvaḍeyaraiya, the king of Śrīrangapāṭṭanā at the time of the grant was Dēvarāja Odeyar, king of Mysore who ruled from 1659 to 1672 A. D.

At the same place in Uppinahalli on a 3rd slab (Nanjangud 57 revised).

Size 2'-6" × 1'-6".

Kannada language and characters.

ಅದೇ ಸ್ಥಾನಕ್ಕೆ ಗ್ರಾಮದಲ್ಲಿ ಇನೆಯ ತುಂಡುಕ್ಕೆಲ್ಲಾ ಸಂಜನಗಳಿಂದ 57ನೇಯ ನಂಬಿನ ಶಾಸನದ ತಿಳ್ಳುವಡಿ.

ಪ್ರಮಾಣ 2'-6" × 1'-6".

1. ಶ್ರೀ . . . . ವತ್ತರದ ಕಾರ್ತಿಕ	7. [ದೆದ್ದರು] ಯ ವೈದರಾದ ಏನುಳ್ಳನವ್ಯಾ ಸಾಧುಮ್ಯಾ
2. ಬ್ರಹ್ಮಾನಂದ ಕಾರ್ತಿಕ ನಾಡ	8. [ಸಾಧು] ವಿಸ ಕೊಂಡುತ್ತೆವ ಕೊಂಡಿದೆಂ
3. [ಮು] ಹಾ ಪ್ರಥಮ ಕಾಮಣವರು [ಉ]	9. [ಗ್ರಾಮ] ರ ಅಂತು . . . ಗ್ರಾಮ ಗುತ್ತಗೆ
4. [ಪ್ರ] ಹಳ್ಳಿಯ ಸಾತ್ತವರಿಗೆ ಕೆಂಟ್ ಧಮ್ಯಾ ನ	[ಪ್ರಾ]
5. ರ ಮಲ್ಲಕಾಬುಫ ದೇವರ . . . .	10. [ವ್ಯಾದಿ] ದ ಮಾಗ್ರಾ ದಲ ಕೆಲುವಿಂ ಯಾಥಮ್ಯಾ
6. ವ ದೇವಿಯ ಮುಖ್ಯ ಸಾತ್ತವಕ್ಕಂ ಸಹ ಗೆ	11. . . ಸಾತ್ಯ ಭಾವುವಾರ್ಥ ಏನುಂಟಾ

*Note.*

The characters of this inscription are much worn out at the end. In the beginning of each line some letters are lost.

It seems to record the grant of some village, perhaps Uppinahalli with all rights to the authorities (sthānika) of three temples, Mallikārjuna.....vedēvi and .....for services. An annual payment of 1 varaha as *kodagidere* (?) and of some other items was to be paid as fixed rent (*grāma-guttage*) for the enjoyment of the village.

The grant is said to have been made by Kāmaṇa, *mahāprabhu* of Kārenād. It is not dated in any era, and the cyclic year given cannot be clearly made out. The characters seem to belong to the 16th century A. D. Kārenād or Kārenād 70, a district comprising some of the villages around Uppinahalli is also referred to in several inscriptions—E. C. III, Nanjangud 25, 59, 82, 128, 188.

At the village Kirugunda in the same hobli, on a fragmentary slab near the Bhōgēśvara temple.

Size 1'-6" × 1'-0".

Tamil and Grantha characters and Tamil language.

*Note.*

This inscription is full of lacunae, as a portion of the inscription slab is lost.

It seems to record the gift of some land, 10 kulis in extent with the sowing capacity of 10 kulis for the services of worship (achchanebōgam) in the temple of Pillaiyār (Ganēśa) in the village Śōlakuļāntakan . . . . pura made by certain gaudas of the village including Nirupagāmunda. The management of the grant was vested in a person named Tiyāgapperumāl.

No date is given. The characters seem to belong to the 12th century A. D.

## Tamil Supplement

No. 50.

At the village Kirugunda in the same hobli on a fragmentary slab  
near the Bhoges'vara Temple.

Size 1' 6" x 1'-0.

## Tamil and Grantha characters and Tamil language.

ಅದೇ ಮೊಂಬಡಕಿರುಗುಂದ ಗ್ರಾಮದ ಭೋಗೆಶ್ವರ ದೇವಸ್ಥಾನದ ಬಳಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲನ ಮೇಲೆ ಗ್ರಂಥ ಮತ್ತು ಅರವತ್ತು ಕವಿಗಳ ಭಾವೇ.

**Front side.**

- ..... தாறு குழிய்.....
- பக்துக்குளக விரையும் இப்பின்னோயார்க்
- குச்சிருதித்தவரை அஷ்டா பேரகஞ் செல்லே
- க்காவதாக ..... காமுண்டரும்
- க்ககாமு..... காமுண்டரும் சிறுப
- காமுண்ட..... காமுண்டகளைல்லே
- லாம் விட்டோம் இப்பின்னோயர் கொழிலிர்
- காயி சொழு குலங்கத பரியம் புத்து
- தியாகப் பெருானுக்கு குடுக்கேதாயில்வளை
- ..... ம உடைய பின்னோயும்
- ..... மெங்குகக்.....

Back side.

1. .....
2. ஷ்டருவர் கிர்க்.....
3. வக்கு சொழுமண்டலத்து. மு.....
4. முபாக்கு கிமுபர்.....க்கு
5. மனைக்.....வடபா.....வி.....சி
6. வவுத.....பெருமாளாக
7. டடச.....கிருனி.....
8. குக்கத்தலெ அபெரஷன்
9. க்கு ஏரிக்கூர மோலெ.....
10. மக்கர்.....
11. தக.....



At the village Halre in the hobli of Hullahalli on a slab set up to the east of the house of Katteravutaru.

Size 3' × 3'.

Kannada language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಹುಲ್ಲುಹಳ್ಳಿ ಕೋಳಿ ಹಲ್ಲರೆ ಗ್ರಾಮದ ಕಟ್ಟೇರಾವುತರ ಮನೆಯ ಪುರ್ವಕ್ಕೆ ನಷ್ಟಕ್ಕೆ. ಪ್ರಮಾಣ 3' × 3'.

1. ಶಭಮಸ್ತು ಮೈಸು
2. ರ ಅಮೃತಂಮನವರು
3. ಮೈಸುರವಳಿಗೆ ಕಟ್ಟಿಸಿದ

4. ಮಹಾಮಹತ್ತಿನ
5. ಮಥದ ಗ್ರಾಮ

*Transliteration.*

<ol style="list-style-type: none"> <li>1. subham astu Maisu-</li> <li>2. ra Amrutammanavaru</li> <li>3. Maisura valage kaṭṭisida</li> </ol>	<ol style="list-style-type: none"> <li>4. mahāmahattina</li> <li>5. maṭhada grāma</li> </ol>
---	--

*Translation.*

Good fortune. This village belongs to the *mahāmahattu* (Viraśaiva Matt) built by Amṛitānma of Maisūr in Maisūr.

*Note.*

Amritamma was a queen of Dēvarāja Vodeyar (1659-1672) king of Maisūr and the mother of his famous son and successor Chikkadēvarāja Vodeyar (1672-1704).

A copper plate grant of Chāmarājanagar gives the following :—

“ Doda Dēvarāja-nāmā tēshām adyō Raghūttamō niyatam . . . . dhar-  
mapatny Amṛitāmbāsyā Sītā Kuśa-Lavāv iva asūta Chikkadēvendra-Kaṇṭhirava-  
mahipati.”

(Epigraphia Carnatica Vol. IV, Chāmarājanagar 92). She was a great patron of the Viraśaiva sect and her grants of land to the matt built by her in the city of Mysore are often recorded in inscriptions. (Mysore Archaeological Report for 1930, P. 165, Report for 1931, P. 131).

No date is given in the present record, but it may be assigned to about 1668 A. D., the date of the Kētahalli grant published in the Annual Report for 1931.

At the village Basavanapura in the hobli of Chikkayana-chhatra, on a stone set up in a rice land.

Size 2' × 2'-6".

Kannada language and characters.

ಚಕ್ಕಾಯ್ದನ ಘರ್ತದ ಕೋಬಳಿ ಬನವನಬುರದಲ್ಲಿ ಸುಬ್ಬಪ್ಪನಗದ್ದೆಯಲ್ಲಿ ನಷ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ  $2' \times 2' - 6''$ .

1. ಶಂಖಮನು ಶ್ರೀಮತು ನಾಲವಾಹನೇಕ ಪರುಷ ಇಳಿಳಿ
2. ಸೆಯ ಸಂದರ್ಭದಲ್ಲಿ ವ ಸಂವ್ಯೋದಿಸಿ ಮಾ
3. ಹಾ ಶು ಇಂ ಸೋಮವಾರ ಹಂಪೆಯಲ್ಲಿ ಶ್ರೀಮತು
4. ನಾ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಶ್ರೀವೀರ
5. ಪ್ರತಾಪ ಅಡ್ಡ ತದೇವ ಮಹಾರಾಯಿಗೆ ಘರ್ಮವಾಗಿದೆಂ
6. ದು ಸಂಬಂಧೇತ್ವರದೇವರಿಗೆ ಅಮೃತಪದಿನ್ನೆವೇದ್ಯಕ್ಕೆ ನರ್ವಮಾ
7. ಸ್ವಾಗಿ ಧಾರಾಪುಂಜರಕವಾಗಿ ಅಡ್ಡತರಾಯರು ಅಬ್ದ
8. ಯ್ಯಾನವರು ಕೊಂಡ ಅಂಶರಾಗಾಮ ಯಾಗಾಮಿಷಮೂ
9. ಅಪರಂಂದಪರು ಗಂಗೆಯ ತಡುಳಿ ಬಾಂತ್ಯರು
10. ಗೋಳಿ ತಂನ್ನೆತಾಯನು ಕೊಂಡಪಾಪ
11. ಕ್ಕೆಹೇಳಿರು ॥ ಶ್ರೀ ಸಂಬಂಧ [ಇ] ನೇ ಗೆ

*Note.*

This records the gift of a village named Abûr for the services of food-offerings to the god Nanjundâśvara. The grant is stated to have been made by a person named Achyutârâyaru Apayyanavaru for the merit of the king of Vijayanagar named Achyutârâya. The donor was apparently an officer under the above king.

The king Achyutârâya is stated in the record to be ruling at Hampe.

The date of the grant is given as S' 1464 Plava sam. Mâgha su. 14 Monday and corresponds to 30th January 1542, a Monday as stated in the grant.

The usual imprecation is found at the end of the grant and also a prayer to Nanjunda, who is the presiding deity worshipped in the Śrikanthâśvara temple at Nanjangûd. The grant is made for the services in that temple.

The village Abûr here probably belonged to Abûra-mâgaṇi which is stated to have contained also the villages Hebâdi, and Bêdarahalli (Seringapatam Taluk 149) now found in Chandagâla hobli, Seringapatam Taluk.

### 53

Basavanpur Plates of the Punnâd king Skandavarman found in the possession of Channappâji Arasu at the Village Basavanpur. [Plates XXIII and XXIV.]

Size  $8\frac{3}{4}' \times 2\frac{3}{4}'$ : 5 Plates with seal.

Old Kannada characters: Sanskrit and Kannada language.

ಅದೇ ಬನವನಬುರದ ಗ್ರಾಮದಲ್ಲಿ ಚೆನ್ನಪ್ಪಾಜಿ ಅರಸಿನವರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.

ಇ ಹಂಗಿಗಳು : ಉಂಗಿರ ಮತ್ತು ನೆಂಹಿರು ಸಹಕ : ಪರಾಷ್ವಾಂಶ್ವರ :

ಪ್ರಮಾಣ  $8\frac{3}{4}' \times 2\frac{3}{4}'$ .

I B.

1. ಏ ಸ್ವಾಸ್ತಿಜಯತ್ವಕ್ಕುರು ರಾಷ್ಟ್ರ ಧಾತ್ರದಮ್ಮುರುಹಕ್ಕಿಣಿ ಕ್ಕಿ [ತ್ತ] ಹೊಡಾಮೆಣೆಮ್ಮೆ ಕ್ಕೆಮ್ಮೆ ರು
2. ನಾಕೆಲಿ ಕುಲಯೋನಿ ರಘ್ಯಸ್ಯ ಪ್ರಜಾನಾನಾಮ್ರ ಧಾಜನೆ ವಾಮಧೂರ್ತಾಹಿತಾಹಿತಾಯಾ

COPPER-PLATE GRANT OF THE PUNNATA KING SKANDAVARMA.

Yankee Doodle

1. I'm a Yankee Doodle, I am, I am, I am,

2.

3.

4.

5.

6.

7.

8.

Yankee Doodle

Yankee Doodle, I am, I am,





3. ଦ୍ୟା ପ୍ରଦାନ କାମ୍ପର୍କରେ ନିର୍ମାଣ କରାଯାଇଥାଏ ନିର୍ମାଣ କରାଯାଇଥାଏ  
4. ଦିନ୍ଦ୍ୟାମିନାର୍ଥୀଙ୍କ କେଇତାକେଇ ନାହନ୍ତି ଅତିମିକ୍ରାଦିରାଜୀମୁଁ ରାଜାଦିକେଇ ରାଜ

II A.

- ನು ಪ್ರಜಾಪಾಲನ ವಿಕ್ಷಾಯಾಚಿಕ್ಕನೇಂಧು ಒಿತಾತನು ತದ್ವಿಧ್ಯೇಷ್ಯೇಕ ವೀರೀಂಧು ತಯಾತವ
- ಸ್ವೇನ್ಸ್‌ರವಾಶ್ವದ ಧೂಮೇಧುರಕ್ಕೇ ನಮ್ಮುದ್ಯತ್ವಾ ಧೂಘಂಡಾ ರಾಷ್ಟ್ರವಮ್ಮುಳ್ಳಾ ಗುಡಿಕೇಲ್ಲ
- ರಿತಾಗೀತಾ ದ್ವಿಂಬಿಷ್ಟಿದ್ಯು ನಾ ಮಹಿಧುಕಾಃ ದಾತಾಯಾ ಕಿಮ್ವವತ್ಪ್ರಸ್ಥಾ ಚಿನ್ನ
- ಕಾಂತಿವಧಿತಯಾಃ ಪ್ರಕ್ಷಾಲಜ್ಞಾ ಕುಲಾರಣಾವಿನಯಾಪ್ತಕರ್ಯಾಮಿವಃ ಶಿಷ್ಟ

II B

9. ନୀତିଗୁର୍ଜଙ୍କ ଶ୍ରୀରାମପାତ୍ରପଦ୍ୟନ୍ତରେ ବିବାଦିତ ମୁହମ୍ମଦାନ୍ତରୁ ମୁଦାଯାଦିତି
10. ଧୂରଧୂରେ ଶ୍ରୀରାମପଦ୍ୟନ୍ତରେ ମୁହମ୍ମଦାନ୍ତରୁ ପଦ୍ମନାଭାଦିତି ପଥରୀ
11. ଜୟପତ୍ରନମ୍ବନ୍ତରେ କୋଇଦୟମୁଖ ତଥାକୁ ନୃପତୁରାଜବଳାମଜାମୁଖମୁଖ
12. କୋଇଦୟମୁଖ ପ୍ରଦାପାଲନ ଦେଖାଯାଏନ ନାହିଁଦ୍ବୟମ୍ଭୁରୁ ତୁ ଜାମ୍ବୁରୁ ବା ତେ ସର୍ବସ୍ଵମ୍ଭୁରୁ ନିତାରୁ

III A

13. ಮಹಿಳೆಯು ಯನ್ನ ತಿಂಗಳಾದ್ಯಾದ್ಯಾ ನಾಧಾಗ ಇತಿಹಾಸ ತೆ ದ್ವಾರಾ ಯನ್ನನ್ನು ದಾಯಿನಮ್ಮೆ
14. ಹೇನ್ನಿತ್ಯದ್ವಿರಿಕಿ ಧರ್ಮಾನಧಾನೇನಕ [ರ] ಸಾತೇಜಸ್ತು ದಿ ಮನೋಧಿಯನ ಪರಾಜ್ಯಾಕಾನ್ನೇನ್ನು ಯ್ಯಾ
15. ನೆಟ್ಟಿತ್ತಾಂ ಅತ್ಯಂತ ಶ್ರವಣತೇ ಯನ್ನಾಗಿವಾರ್ತಾ ಸಸಂಸ್ತುತ ಯಂದ ವಕ್ತೃತ್ಯಾ
16. ತ್ಯಾರಾಜ ಶ್ರೀರಾಮಾರಾಟಕ ಕಾತ್ಯಾಮಯ್ಯಾತ್ಯಾತಾಕಾ ಯನ್ನ ದಿಕ್ಕು ಪ್ರತಿಪ್ರಿಯಾ ದಿವ್ಯಯ್ಯಾ
17. ದೇಹಂಕಾದೆ ಯತ್ವಾರಿ ಹೆದುರಿತಃ ತೇನ ಪೂರ್ವಾರ್ಥಿಂನ, ಹುದಾನಾಂ ಹಾರಿಪದಾಪಿಂಬ ಬ

III B

18. ಸ್ವಾನಾ ಮತ್ತು ರೋಕನ್‌ನ್ಯೂ ಧ್ಯಾಧ್ಯಾಜಿ ಸ್ವಾನ್‌ನ ವರ್ಮ್‌ಫಿಜಿಸ್‌ ಪ್ರಾಪ್ತಿ ನಾಳ್ಕೆ ಇನ್‌ ನಾಮ್‌ರ್ಜು ಸಂಪೂರ್ಣ ರೈಲ್‌ಕೆನ್‌ಮಾಸ್‌
19. ಯಾ ಹತಾಕಾರ ಹರಿತಾರ್ಥಕ್ತಿ ಕ್ಷಮಿ ದಾಖಿಲಿ ವ್ಯಾಪ್ತಿಯಾಗಿ ಇ ಧ್ಯಾಧ್ಯಾರಮ್‌ ದಿವಸದಿ ವಿಜಯ
20. ಸ್ವಾನ್‌ ಪಾರ್ಕ್‌ ಕಾರ್‌ಕಾರಣ ಸೆಯ್‌ಗ್ರಾಹಣೆ ಶೈಕ್‌ ವಾರ್‌ ಪ್ರಿಯ್‌ಫಿಸ್‌ ಸುನ್‌
21. ಕ್ರೀ ಅಂದಗೊಂತ್ರು ಹೊಂತಿ ಪರಕು ನಾಮಿ ಕ್ರಾದೇಶಕ್ತಿ ಯಾಕು ತಲುಪಿ ಪ್ಲಾನ್‌ ನಾ
22. ಸ್ರೀ ಪ್ರಯೋಗ ಪರಿಷತ್‌ ದೇವಿದೀಕ್ರಿಯೆ ಮುಕ್ತಾ ಫಿಜಿಸ್‌ ಎಂಜೆನೀಯರ್‌ ಲೈಸೆನ್ಸ್‌ ಬ್ಯಾನಾದು ವಿಶಯ್‌

#### IV A.

23. ವ್ಯಾಖ್ಯಾನದಿಕ್ರಮಿಗೆ ಪೂರ್ವಾದಿಸಿಂ ಮುಕ್ತಲವ್ಯಾಖ್ಯಾನಗ್ರಂಥವ್ಯಾಖ್ಯಾನದಿಕ್ರಮಿಗೆ ಬಾಧಿಸಿಕಾರಂ ಉದಕವ್ಯಾಖ್ಯಾನ  
24. ಸ್ವತಃ ಅನ್ಯ ಸಿದ್ಧಾನ್ತದಂ ಪೂರ್ವಾದಿಸ್ತಾನಿಲ್ಲ ತಜ್ಞರೂಗಿ ಅನ್ಯ ಬಹು ಕಳರಾಬಾಯ್ಯಾಲುಣ  
25. ಕೂಡಿಬನ್ಯೆ ಬಹು ನೆಕರಾಗಿಲ್ಲ ಅನ್ಯ ಬಹು ಕೇಳಿ ನ್ಯಾಗಾರ ಅನ್ಯ ಅಂಕೆಲರೆಗಾಲ್ ಆ  
26. ನ್ಯೆ ಬಹು ಕೊಳಬಯ್ಯಾಕೂಡಿತ್ತ ದಕ್ಷಿಣಾದೆಸಗ್ಲಿಂ ಕೊಳಬೆವ ಅನ್ಯ ಬಹು ಪ್ರಾಮಾದೆಕೆಗೆ

## IV B.

27. ఖంచుత్తుండిఉపా అన్నేచున్న శాశ్వతరసాయాన్ని కొఱుగొఱిపరే అన్నేచున్న ముండాయిన్నిఱ్లున్న  
28. నీరియివే అన్నేచున్న కొర్కెల్లు ఔడివెకల్లు బ్యేవి అన్నేచున్న కేస్టేవెడివి అన్నేచున్న  
29. చెప్పుదూమండాయాపోరేచున్న తుప్పిరాగెసాధ్యదిత్తు స్వేచ్ఛ అన్నదాచ్చుసా  
30. క్రూజుప్పువాతి సమస్తావిషయః ప్రక్కతయః స్వదక్తాయిపరిదత్తాయాయోక్తరేత

V A

31. ಪಶುನ್ಯರಾಷ್ಟ್ರಾಂವರ್ಷ ನಕ್ಷತ್ರಾಂಬಿತ್ವಾಯಾಂದಾಯಾತೇಕ್ರಮಿಃನ್ಯನ್ಯಾತ್ತುಂ ಸುಮಹಿತ್ಯುಂ ದುಃ
32. ಕರ್ಮನ್ಯನ್ಯ ಪಾಪನಂ ದಾನಂವಾ ಪಾಪನ ವೇತಿ ದಾನಾಂತ್ಯೇರ್ಯಿಂದುಪಾಪನಾ ಬಹುಭ್ಯಂಸುಧಾ ಥು
33. ಕರ್ತೃ ರಾಜಭಿಸ್ತಕರಾದಿಭಿಃ ಯಸ್ಯಾಯಸ್ಯ ಯುದಾ ಧರ್ಮಿ ತಸ್ಯ ತಸ್ಯ ತದಾ ಪಲಂ ಬ್ರಹ್ಮಸ್ಯ
34. ನ್ಯು ಏಂ ಫೋರೆಂ ನಭಿಂಷಿವಮುಂದ್ಯತೆ ಏಷಂತೇಕಾಕಂನಂಹ್ಯು ಬ್ರಹ್ಮಸ್ಯಂ ಪುತ್ರವೋತ್ತಿಕಂಿ ಇದಮ್ಮು ರ್ಯಾಂಬರ್ಯ
35. ಬ್ರಹ್ಮಾರಜಾಸಯುಽಂ ನಾಸಿವ್ಯೇವಾವ್ಯೇರುಂ ನಾಸಿರಂ ಕವಿರೆಯಂ ಕೆಂಪು ಪಾತಕನಕ್ತೇ ಕುನಾಡಾರಿ ಲಂಬಿತಂ

(Corrected version.)

I. B 1 स्वस्ति जयत्यर्ककरापूत भास्वदम्बुद्धेक्षणः क्षत्रचूडामणिर्मीको विकान्तव  
 2 सुधातलः ॥ कुवलयरतस्यास्य प्रजानान्ताम्भाजने प्रादुर्भूतो हिताया  
 3 दौ प्रजानान्ताम्भकाश्यपः ॥ सहजालोकल्होल धाराखावित  
 4 दिक्तटे विकान्तवसुधाकोशो लीलयाहितशासनः ॥ अतिमीत्वादिराजेषु राजादित्यो  
 प्यराजत

II. A 5 प्रजापालनदीक्षायां अक्षीणेषु जितारिषु ॥ तद्विधेष्वेकवीरेषु यात त्रिविवकेष्वथ  
 6 भूमेभूत्यै समुद्रताह्मुजो राष्ट्रवर्मणः ॥ उदितो  
 7 दितागते वंशो कदंवानां महीभुजः जातायां हिमवत्प्रस्थाज्ञाह  
 8 व्यामिव भूतये प्रजालज्ञाकुलै रूपविनयप्रश्रयादिभिः क्षात्र  
 II. B 9 नीर्यैर्गुणे स्त्रीणां प्रभवत्यामिवादितिं ॥ विवस्वानिव माहेन्द्रद्या मुदयादिशि  
 10 भूभृतः स्वाहायां सुहृतादिष्टमनोरथद्वानलात् ॥ पर्जन्यादिवभू  
 11 देव्यां सस्यसम्बद्धहोदयः तस्मात्तस्य प्रभावत्यामजायतम  
 12 होदयः ॥ प्रजापालनदीक्षायां साक्षाद्भर्मात्मजस्स्वयं मंत्रशक्त्या स्वयंनीत्या

III. A 13 चावर्जितवृहस्पतिः ॥ प्रभावोत्साहशक्तिभ्यां नाभाग इति वर्णयते स्वर्गीयसंपदा  
 येन म  
 14 हेन्द्रो प्यवधीरितः ॥ धनदोषि निधानेन त [र] सा तेजसां निधिः मनोनयनहारिण्या  
 कान्त्येनदुर्ये  
 15 न निर्जितः ॥ आत्मानं अन्थते यस्य वाग्मुकौधात् सरस्वती यस्य वक्षस्थलं श्रित  
 16 सा राजश्रीरपि राजते ॥ काशमानाः पताकाश्च यस्य दिक्षु प्रतिष्ठिताः दिव्यमध्ये  
 17 दीर्घिकाश्चापि यस्य वारिप्रपूरिताः ॥ तेन पूर्णाभिपिकेन जनाह्नादिप्रभादिभिः च

III. B 18 न्धुना मर्त्यलोकस्य भूमुजा स्कंदवर्मणा ॥ प्राप्तराज्येन साक्षात्यसर्वलोकनमस्कु  
 19 ता हतचोरा हारित शश्वत् पूजाविधिरवर्धत ॥ धवलपुरमधिवसति विजय  
 20 स्कंधावारे कार्तिकमासे सूर्य्यग्रहणे शुक्लवारे पुनर्वसुनक्ष  
 21 चे हारीतगोत्रः ज्येतिषशकुनितिमित्तोदशकियाकुशल विशिष्टशा  
 22 स्त्रप्रयोगपारिणत द्विवेदि कोत्तमशर्मणे एडत्तोरेनाहुविषये क

IV. A 23 पुनीनदीसमीपे पूर्वदिशि मुहूलविवयूर्ज्ञाम ग्राम स्सर्ववाधपरिहारं उदकपूर्व  
 24 न्दत्तः तस्य सीमांतरं पूर्वस्यां दिशि तुल्यदिलगाले अन्ते वन्दु कल्पावाक्यालोक  
 25 कूडि अन्तेवन्दु नेरिलगाले अन्तेवन्दु कार्णिंदगाले अन्ते अंकोलेगाले अ  
 26 न्तेवन्दु तोरेयुल कूडित्तु दक्षिणोदशेगृह्णतोरेष अन्ते वन्दु पश्चिमादेशेगे

IV. B 27 ह्लं ममसंतोरेष अन्तेवन्दु उत्तरस्यांदिशि कोहु गृडले अन्तेवन्दु मूडायिन्वील्लतन्द  
 28 नीरिलिवे अन्तेवन्दु तोलमोर्गृडिष कल्कुप्येष अन्तेवन्दु  
 29 वेहृदामूडाय हेरेषवन्दु तुल्यदिलगालोक्कूडित्तुसीमे अस्य दानस्य सा  
 30 क्षिणः पण्णवतिसहस्रविषयप्रकृतयः स्वदत्तां परदत्तां वा यो हरेत

V. A 31 वसुन्धरां पष्ठिर्वर्षसहस्राणि विष्टायां जायते क्रिमिः स्वंदातुं सुमहच्छक्यं दुः  
 32 खमन्यस्य पालनं दानं वा पालनं वेति दानाच्छ्रेयोनुपालनं वहुभिर्वसुधा भु  
 33 कृता राजभिस्संगरादिभिः यस्य यस्य यदा भूमि[स्त]स्य तस्य तदा फलं ब्रह्मस्वं  
 34 तु विषं धोरं न विषं विषमुच्यते विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रिकं ॥ इधर्मके  
 वक्रव  
 35 प्यो वारणासियुल सासिव्वर्व[र] पार्वदं सासिरं कविलेयं कोन्द पातकनके कुनाचारि-  
 लिखितं

*Transliteration.*

IB. 1. svasti jayaty arkka-karāpruta-bhāśvad emburuhakshaṇah ksha[tra]  
chūḍāmaṇīm Miko vvikkarma-va-

2. nā-telah<sup>1</sup> kulay ḥnirathasyasya prajānān tāmrabhājane prādurbhūtā  
hitayā-

3. dau prajānā Tāmra-Kāśyapah<sup>2</sup> Sahya-lēlātakāsadhārā-sadhakā-dhārā-  
srāvā-

4. dishya-vinrāntīśa-kōśā-kēśa-sāsanaḥ<sup>3</sup> atimitvādi-rājēshu Rājādityō ha  
rāja-

IIA. 5. su prajā-pālana-vikshāyā jikshinēshu jitātasu<sup>4</sup> tadvidhyēshv ēkavirēshu  
tayātava

6. svēndramāśvada bhūmōr bhutye samudbhutya bhūbhujā Rāshṭra-  
varmmaṇah<sup>5</sup> uditō

7. dīta gatād vānśat Kadambanā mahibhujāḥ jātayā Himavat-prasthā-  
jinha-

8. tyām iva bhūtayāḥ<sup>6</sup> prajñā-lajjā-kulā-rūpa-vinayā-praśrayāmivah  
ślagha-

IIB. 9. nīyair guṇah strīnām prāpayantya vivāditi<sup>7</sup> mīvasvānīta-Mahēndrām  
udāyād diśi

10. (r) bhūbhṛitah Svāhāyā suhutād ishta-manōratha ivānalāt<sup>8</sup> parjjanyād  
viva bhū-

11. javya-sasya-samyan-mahōdayah tasmāt tasya Prabhāvatyām ajāyata  
ma-

*Note*—There are too many errors in the text. The following amendments of the text are suggested as the probable correct readings which the engraver miscopied.

1. Read jayaty arkka-karāpūta-bhāśvad-amburuhēkshaṇah kshatra-chūḍāmaṇīr Mīkō vikrānta-  
vasudhātalah
2. Read kulayōni-ratasyāsyā prajānām tāmra-bhājanē prādurbhūtō hitayādau prajānām  
Tāmra-Kāśyapah
3. Read Sahyājā-lōla-kallōla-dhārā-srāvita-diktate vikrānta-vasudhā-kōśe llayāhita-sāsanaḥ
4. Read atimitvādirājēshu Rājādityō hyarājata prajā-pālana-dīkshāyām akshīnēshu jītarishu
5. Read tad-vidhēshvēka-virēshu yāta-tridivakēshyathā bhūmēr bhūtayai samudbhūtād bhūbhujō  
Rāshṭravarmmaṇah
6. Read uditōdītāgatē vānśe Kadambānām mahibhujāḥ jātayām Himavat-prasthāj Jāhnavyām  
iva bhūtayē
7. Read prajñā-lajjā-kulai rūpa-vinaya-praśrayādibhīḥ ślaghaniyair guṇaiḥ strīnām prabhavat-  
yām ivādītīm
8. Read vivasvān iva Māhēndryām udāyād diśi bhūbhṛitah Svāhāyām suhutād ishta-manōratha  
ivānalāt

12. hōdayah<sup>9</sup> prajā-pālana-dīkshāyām sākshad Dharmātmajā svayah<sup>10</sup>  
vātta-sakya-svayā nitya-

IIIA. 13. mavajvāda-Bṛihaspatih prabhāvōtaha-śaktibhyā Nābhāga iti  
vāngate<sup>11</sup> dvaggaryya-sampadā yana Ma-

14. hēndra tyavadhīr iti Dhanadhānadhānēna ta[ra]sā tējasā nīdhi<sup>12</sup>  
manō-nayana-saharānya-kāntēndur yya-

15. na nirjītāḥ ātmānaḥ śraghatē yasya vāgupāghāsa Sarasvatī<sup>13</sup> yadi  
vakshaśraḥ śri-

16. t sa rājaśrīr api rājate kāśyamayyar patākā yasya dīkshu pratishṭitah<sup>14</sup>  
dimmaryō

17. dīrghāḥ kāchāpi yasi vāri prabhūritāḥ tēna pūrvvābhishinna-prajānām  
hāri-prabhāvibhīḥ<sup>15</sup> ba-

IIIB. 18. nānāḥ<sup>16</sup> ma[r] tya-lōkasya bhūbhujah<sup>17</sup> Skandavarmmānāḥ<sup>18</sup> prāpta-  
nājyēna<sup>19</sup> sāmrājya-sarvva-lōka-namaskrī-

19. yah<sup>20</sup> hatāchāra-haritā śāśvat-pūjā-vidhi-vivṛiddhayat<sup>21</sup> Dhavaśapuram  
adhivasati vijaya-

20. skandhāvārē Kārtthikā-māsē<sup>22</sup> sūryyagrahaṇe Śuklavāre Punarvasu-  
naksha-

21. tre Ārida-gōtrah<sup>23</sup> jyōtisha-sakuna<sup>24</sup> nīmittādeśa-kriyā-kuśala-viśiṣṭha-

22. stra<sup>25</sup>-prayōga-pariṇīta<sup>26</sup> Dvivēdi Kottammaśarmmāne Eḍettōgenādu-  
vishayē Ka-

IVA. 23. ppuni-nādi-samipe pūrvva-disi (m) Muṭṭalavvīyūr-nnāma-grāmam<sup>27</sup>  
sarvva-bādha-parihāram udaka-pū(m)rvva-

9. Read parjanyād iva bhūdēvyām sasya-samyañ-mahōdayah tasmāt tasya Prabhāvatyām  
ajāyata mahōdayah

10. Read sākshād Dharmātmajas svayam

11. Read mantra-śaktītā svayam nityam avajñāta-Bṛihaspatih prabhāvotsāha-śaktibhyām  
Nābhāga iti varṇyate

12. Read svar-ggēya-sampadā yēna Mahēndrōpy avadhīritah Dhanadōpi nīdhānēna tarasā<sup>28</sup>  
Tējasā-nīdhibh

13. Read manō-nayana-hāriṇyā kāntyēndur yyēna nirjītāḥ ātmānam śrānthatē yasya vāg-  
gumphaughāt Sarasvatī

14. Read yasya vākhaṣṭhalām śrīt sā Rājaśrīr api rājate kāśamānāḥ patākāś cha yasya dīkshu  
pratishṭhitāḥ

15. Read dīñ-madhyē dīrghikāś chāpi yasya vāri-prapūritāḥ tēna pūrvvābhishiktēna prajāhiād  
prabhādibhīḥ

16. Read bandhūnā

17. " bhūbhujā

18. " Skandavarmmānā

19. " rājyēna sāmrājya

20. " namaskrītā

21. " hata-chōrā harit śāśvat pūjāvidhir  
avardhata

22. Read Kārtika-māsē

23. " Hārīta-gōtrah

24. " jyōtisha-śakuna

25. " śāstra

26. " pariṇīta

27. " grāmas

24. n dattah tasya simāntaram pūrvvasyān diśi Tuḍilgāle ante bandu  
Kaḷa-rā-bāykalūl

25. kūḍi ante bandu Nerilgāle ante bandu Koṇṇindagāle ante Ankolegāle a-

26. nte bandu toreyul kūḍittu dakṣiṇā-desegellam tore-e ante bandu  
paśchimā-deśege-

IVB. 27. llamimattam tore-e ante bandu uttarasyān diśi Koṭṭugūḍale ante bandu  
mūḍayin biltanda

28. nir-iḍive ante bandu Tolmorādi-e Kalkuppe-e ante bandu Kondevādi-e  
ante bandu

29. beṭṭada mūḍay pore-e bandu Tuḍilgālo! kūḍittu sime asya dānasya  
sā-

30. kṣhiṇah shaṇṇavati-sahasra-vishaya(h)-prakritayah sva-dattām  
paradattām vā yō harēta

VA. 31. vaśundharā<sup>28</sup> shashṭīm-varsha-sahasrāṇi vishṭāyām jāyate krimih svan  
dāttum sumahach-chhakyam duḥ-

32. ka(h)m<sup>29</sup> anyasya pālanām dānam vā pālana[m] vēti dānāch chhrēyō  
nupālana<sup>30</sup> bahubhir bbasudhā<sup>31</sup> bhu-

33. ktā rājabhis Sakarādibhih<sup>32</sup> yasya yasya yadā bhūmi [s] tasya tasya  
tadā palam<sup>33</sup> brahma-sva-

34. n tu visham ghōram na bhīmsha<sup>34</sup> visham uchyate visham ēkākinam  
hanti brahmasvam putra-pautrikam<sup>35</sup> i-darmmakke<sup>36</sup> bakra<sup>36</sup> ba-

35. ppom Bāraṇāsiyu! sāsirvva [r] pārvvarum sāsiram kavileyam konda  
pātakan akke Kunāchāri-lihitam

*Translation.*

**Lines 1-2.**

Be it well. Victorious is the crest-jewel of the kshatriyas, Mika whose eyes resemble the lotus flowers purified by the sun's rays and shining thereby and who has conquered the earth.

To this king who loved persons of noble birth was born in the early days in a vessel of copper (a son named) Tamra-Kāśyapa for the welfare of his subjects.

**Lines 3-5.**

He ruled with ease the land conquered by him in the boundaries of which the waters of the Kāvēri (Sahyādri) with tremulous waves flow. Rājāditya shone surpassing ancient kings who never slackened in their vows to protect their subjects and who conquered their enemies.

28. Read vasundharām  
29. .. duhkham  
30. .. pālanam  
31. .. vvasudhā  
32. .. Sagarādibhih

33. Read phalam  
34. .. visham  
35. .. dharmakke  
36. .. vakra

**Lines 5-11.**

After several such matchless heroes departed to heaven was born to the king Rāshṭravarman who appeared on earth for its welfare, by (his queen) Prabhāvati who was descended from the noble Kadamba line of kings and who thus resembled in glory the river Jahnavi (Ganges) rising from the slopes of the Himavat and who seemed to excel Aditi by praiseworthy womanly qualities such as wisdom, modesty, nobility (kula), beauty, courtesy and loyalty, a son highly glorious (mahôdaya) like the sun rising in the region of Indra (east) from the Udaya mountain, like desires being obtained from (incantations of) *svâha* during oblations offered to fire (*Anala*), like the great rise (mahôdaya) of plants in earth from rain.

**Lines 12-17.**

This great son of Rāshṭravarman was a Yudhishthira (Dharmâtmaja) in his determination to protect the subjects, scorned Brihaspati in his power of counsel at all times, was praised as Nâbhâga by his brilliance and energy, surpassed even Mahêndra by his splendour deserving to be sung about in heaven (svah), overcame Kubêra in wealth and the sun in the quickness of movement, and the moon in his bodily lustre attracting the minds and eyes of people, and made even Sarasvati feel abashed (or shrink) by the power of his speech. Even the goddess of royalty (râjaśrî) becomes brilliant when she dwells in his chest. His bright flags are set up in all cardinal regions and the lakes constructed by him throughout the area of his territory are full of water.

**Lines 17-19.**

By that king Skandavarman, who was anointed first (abhisiktêna) by the glances of his happy subjects, etc., who was a friend of the world, who obtained the sovereignty of his kingdom and who was honoured by all his subjects, all the quarters of the earth were freed from robbers and the worship of the gods prospered.

**Lines 19-23.**

While residing in his victorious camp at Dhavalapura, in the month of Kartika on the occasion of a solar eclipse, Friday with the constellation Punarvasu, he granted with pouring of water and free of taxes to Dvivêdi (versed in two vêdas) Kottamaśarma of Ārida-gotra (Hârta-gôtra), an expert in astrology, omens, prognostics and foretelling and the prescribing of rites to be performed for good luck, and deeply versed in all the sâstras and prayôgas (performance of religious ceremonies), the village Muṭṭalavviyûr, situated in the territory of Edettorenâdu, near the river Kappuni to the east.

**Lines 24-29.**

Its boundaries: to the east Tuḍilgâlu and proceeding in the same direction Kalârâ-bâykâl (the channel of thieves), Nerilgâl, Koṇnindagâl, Ankolegâl and the river; to the whole of the south, the river; to the west also the river is the boundary: to the north, Koṭṭugûdal; proceeding east comes the

waterfall (nir-ilivu) : next comes Tolmorađi and heap of rocks (kal-kuppe) and Kondevađi and proceeding further in the same direction to the east of the mountain, the boundary ends in Tuđilgal.

**Lines 29-30.**

The witnesses to this gift are the subjects of the Ninety-six Thousand province.

**Lines 30-35.**

He who confiscates land given by himself or by others will be born as a worm in ordure for sixty thousand years. It is very difficult to give away what belongs to oneself. It is also difficult to maintain another's gift. Between making a gift and protecting a gift, protecting is more meritorious than giving. By numerous kings such as Sakara the earth has been enjoyed. To whomsoever the land belongs at the time, the fruit thereof (of making a gift) accrues. The property of the Brahmans is a terrible poison and poison (ordinary) is no poison. Poison kills only one while the property of Brahmans (when seized) will destroy the sons and grandsons also. He who obstructs this charity will incur the sin of slaying thousand Brahmans and tawny cows at Bârañâsi (Benares).

**Line 35.**

The writing of Kunâchâri.

**NOTE.**

These plates were found in April 1936 at Basavanpura, near Nanjangûd in the Nanjangûd Taluk of Mysore District. They were said to

**Discovery of the Plates.** have been discovered by a farmer of the village named Chan-nappâji Arasu while digging in the backyard of his house in the above village. They were subsequently purchased from him by the Mysore Archaeological Department.

The plates are of copper and five in number each measuring  $8\frac{5}{8}'' \times 2\frac{5}{8}'' \times 1/10''$  with a ring and seal. The outer diameter of the **Description of the Plates.** ring is about  $3\frac{3}{8}''$  and of the seal  $1\frac{1}{4}''$ . There is a circular hole in the left side of the plates for the ring to pass through. The ring was not cut at the time the plates were discovered. The seal is interesting and unique. It has in relief a rudrâksha or a jack-fruit with strung bow to left and an elephant goad to right with a leaf and crescent moon above and a drum below. The plates are covered with writing on both sides except on the front side of the 1st plate and the back of the last plate. Each page contains 4 to 5 lines and each line has about 30 letters.

The language is Sanskrit except the lines describing the boundaries of the land granted and an imprecation which are in Kannâda. The **Language.** first part up to line 19 consists of Sanskrit verses in Anushâṭup metre and the next four lines in Sanskrit prose. After this come five lines (24-29) describing the boundaries of the land and are in

Kannada prose. Then follow five lines in Sanskrit, one line (30) in prose describing the witnesses and four lines (30-34) in Anushṭup verses containing imprecations against the violators of the grant. We have next a line (35) containing an imprecation in Kannada prose and lastly the name of the engraver in Sanskrit in the same line (35).

The Sanskrit verses as engraved are full of errors. There are far more errors in the present plates than in the Komaralingam plates of Ravidatta edited by Fleet in Ind. Ant. XVIII, P. 362 and which on that account have been declared spurious by that scholar. As the text stands, the first 19 lines in the present plates do not often give a clear meaning. But these errors seem to have been due to the ignorance and carelessness of the engraver who did not understand the import of the Sanskrit stanzas which he found in some authentic source and transcribed them faultily. The remaining portions in Sanskrit are comparatively free from errors.

The Kannada prose used (lines 24 to 29) seems to belong to the 7th or 8th century A.D. The lengthening of the last vowel in the genitive singular, e.g., kaṭarā bāyķālu], betṭāda mūḍāy in lines 24 and 29 and the use of u] in the locative are indications of an early period. But o] is also used for the locative in line 29. The Kannada portion is free from the engraver's errors which shows that the engraver knew Kannada well but was ignorant of Sanskrit.

The grant is said to have been made from the capital Dhavalapura. This place cannot be identified. We have the village Kittūr in

**Geography.** Heggadadēvankōṭe Taluk, Mysore District, called Kīrtipura in inscriptions which may possibly be equated, with

Dhavalapura as *kirti* or fame is often described as *dhavaḷa* or white. But one cannot be certain of this. The witnesses are said to be the subjects of the *Shan-navati-sahasra-vishaya* (96,000 country). This phrase which is also used in other records (e.g. Ālur grant of the Ganga yuvarāja Mārasinga published in p. 72 of M.A.R. 1924) indicates the territory known as Gangavāḍi Ninety-six Thousand which included parts of the present Mysore, Hassan and Kadur Districts. The village granted Muṭṭalavviyūr cannot be identified now. It is said to be situated on the east bank of the Kappuni river which is the same as Kapini or Kapilā river which flows in Heggadadevankōṭe, Nanjangud and T.-Narsipur Taluks of the Mysore District and joins the Kāvēri river. Edettore-nāḍu-vishaya or Edettore-nāḍu province in which Muṭṭalavviyūr is stated to be situated is often referred to in inscriptions and seems to include parts of the Nanjangud and neighbouring Taluks. (E.C.III, Mysore 55; Nanjangud 44, 134, etc.). It is to be noted that in this record there is no reference to Punnāḍ or Pumrāshṭra of which Rāshṭravarman was king.

The characters are well-carved and seem to belong to the type of the old Kannada writing of the eighth century A.D. They appear

**Paleography.** to be later than those of the Māmbalji plates which have been assigned to about 550 A.D. by Narasimhachar (M.A.R.

1917, P. 41). A few features may be noted: The tails of 'ra' and 'ka' are fully connected with the cross strokes while those of conjunct 'r' and medial 'u' rise fully to the level of the serifs. Medial 'a' often descends lower than the bottom of the letter. Paleographically the plates may be assigned to about 700 A.D. or a little later. The characters are thus definitely different from those of the Mamballi plates and resemble those of the Komralingam plates assigned by Fleet to the close of the eighth or the beginning of the 9th century.

The present record, *viz.*, the Basavanpur grant of Skandavarman is of great interest as it is the third record so far found relating to the genealogy of the kings of Punnâd. The first of these

**Historical Facts.** records, in the order of publication is the Komaralingam grant of Ravidatta noticed by Rice and published by Fleet (Ind. Antiquary XVIII, P. 362). The Mamballi plates of Prithvipati published by R. Narasimhachar in the Mysore Archaeological Report for 1917, p. 41 form the second record of the Punnâd kings and the present plates of Skandavarman are a welcome addition to the above two.

No reference however is made to Punnâd in the present record of Basavanpur. The Komaralingam plates refer to Punnâta-râjya and its capital Kitthipura as the kingdom and royal residence of the lineage of kings described therein. The Mamballi plates describe Râshtravarman, the father of the donor Prithvipati as the king of Pum-râshtra. As the present record of Basavanpur plates refers to a grant made by Skandavarman, son of Râshtravarman of the Tamra Kâsyapa lineage described in the Mamballi plates and as the village granted in the Basavanpur plates is said to be situated on the bank of the Kapî river which flows through Punnâd, it is certain that the present record is also directly connected with the kingdom of Punnâd.

Punnâd or Punnâta was an ancient kingdom situated in the south-west of Mysore including parts of the Heggadadêvankôte Taluk and the surrounding territory. Its capital seems to have been Kittûr called also Kirtipura (see E.C. IV, Heggadadêvankôte Taluk 56). The name Punnâta corresponds with the Ponnata mentioned by Ptolemy in the 2nd century where he specially states that beryl was found. The Chandravalli inscription of Mayûra-śarman, circa 258 A.D. states that the Kadamba king Mayûraśarman defeated the Puñatas (M.A.R. 1929, P. 50). Punnâd is described as a Six-thousand province in an inscription of the Ganga king Śivamâra (E.C. III, Nanjangud 26). The Gummareddi plates of Durvinita (C. 550 published in M.A.R. 1912, p. 30) speak of him as the son of the beloved daughter of the Punnâta king Skandavarman and as the ruler of the whole of Pâñnâd and Punnâd. Durvinita's mother is named Jyeshthâ in the record. Harishêna, the author of Brihat-kathâ-kôśa, dated in 931 says that the Buddhist sangha went by their guru's direction to the Punnâta country, situated in the south. An inscription

in the Dodballapur Taluk, Bangalore District, refers to one Hoysaṇa Yalaṇaparasa as the ruler of the Punnāḍ seventy (E.C. IX, Dodballapur Taluk 38) and two in the Devanahalli Taluk, of the same district refer to a Punnāḍ king, (*ibid* : Devanahalli 41 and 43). But these merely contain references to Punnāḍ kings and no genealogy of the Punnāḍ dynasty. Punnāḍ seems to have no connection with Padināḍ according to Fleet (Ind. Ant. 18, P. 363), but Dr. Saletore seems to support the old view of Rice that it was a part of Padināḍ (Indian Culture, October, 1936, P. 304).

The present record, *viz.*, the Basavanpur plates of Skandavarman gives the genealogy of the Punnāḍ king as follows: There was an early king named Mika, the crest-jewel of kings. To him was borne in a vessel of copper a son named Tāmra-kāśyapa. He or his son and successor (the relationship of Tāmra-kāśyapa to the next king is not explicit in the record) was Rājāditya. After several kings of the dynasty came Rāshṭravarman. His son by the Kadamba princess Prabhāvati was Skandavarman, the royal donor of the village Muṭṭalavvīyūr on the banks of the Kappuni river in the Eḍetorenāḍ to a Brahman astrologer named Kot-tammaśarma.

The Komaralingam plates of Ravidatta also contain a genealogy of Punnāḍ kings but the succession of kings therein is thus given:—Rāshṭravarman of the Kāśyapa family, his son Nāgadatta, his son Bhujaga who married the daughter of Singavarma, his son Skandavarman, ruler of Punnāṭa-rājya and his son Ravidatta, the donor in the grant whose victorious camp was at Kitthipura.

Comparing the genealogy in the three grants we find the following: None of the grants is dated fully and no cyclic or śaka year is given in any of them. The name Rāshṭravarman is common to all the three grants. He is said to be a descendant of Kāśyapa in the Komaralingam plates and of Tāmra-Kāśyapa in the Māmballi and Basavanpur plates. The reason for this epithet Tāmra is given in the Basavanpur plates as the birth of the king so-called in a copper vessel for the welfare of the world. Whether his name itself was Tāmra-Kāśyapa or whether it was merely his title and his real name was Rājāditya cannot be determined. But since the name Tāmra-Kāśyapa is given to the lineage in the Māmballi plates it is probable that his name was Tāmra-Kāśyapa and Rājāditya was his son. Previous to Tāmra-Kāśyapa we have a name Mika in the Basavanpur plates who is said to be the father of Tāmra-Kāśyapa. The next name is Vishṇudāsa of the Māmballi plates. He may have been the father of Rāshṭravarman, since his name is mentioned immediately before Rāshṭravarman in the Māmballi plates. His name is not found in the Basavanpur plates apparently because there was no necessity to give the names of all the ancestors of Skandavarman, the donor and a statement is made in lines 5 and 6 that after Rājāditya, several great kings of the line ascended to heaven before Rāshṭravarman became king and the phrase *tadanu*

is given in the Māmballī plates before the verse in praise of Vishnudāsa and after the invocatory verse addressed to the god Vishṇu.

Coming to Rāshṭravarman we learn that he had three sons and the eldest of these sons was Prīthvipati according to the Māmballī plates. The second son was apparently Skandavarman the donor named in the Basavanpur plates. The third son was Nāgadatta of the Komaralingam plates but the relative rank between Skandavarman and Nāgadatta is merely conjectural. The descendants of Nāgadatta are next named in the Komaralingam plates as Bhujaga, his son Skandavarman (apparently so named after his grandfather's brother), and his son Ravidatta.

Regarding Rāshṭravarman's queen we find her named Prabhāvati and she is said to be the daughter of a great king of the Kadambas in the Basavanpur plates. Her father however is not named in the grant. In the Māmballī plates as published we find Rāshṭravarman's queen is named Prajāvati and she is said to be a descendant of the Hārita lineage (M.A.R. 1917, P. 41). But the facsimile of the record (opposite P.44 in plate XIII, line 4 of III a) shows the name as Prabhāvati or Pravāvati. She is hence identical with the Prabhāvati, queen of Rāshṭravarman referred to in the Basavanpur plates. As the Kadamba kings are known as Hāriti-putras in their grants, the statement that she is a descendant of Hāriti found in the Māmballī plates partly supports the statement that she was the daughter of a Kadamba king found in the Basavanpur plates. She is praised as a model of feminine virtues both in the Māmballī and Basavanpur plates.

As none of the three grants relating to the Punnāḍ kings is dated we find it difficult to definitely determine their dates. Of the three

**Date and Authenticity.** the earliest so far as genealogy is concerned is the Māmballī record belonging to Prīthvipati, the eldest of the three sons of Rāshṭravarman, and next the Basavanpur plates belonging to another son of Rāshṭravarman named Skandavarman, and lastly the Komaralingam plates belonging to a Ravidatta, a great-grandson of Nāgadatta, son of Rāshṭravarman. There is some difficulty about the name Prīthvīpati as the Māmballī plates stop after describing Prīthvīpati and it is possible to take Prīthvīpati as an epithet describing some king not named. But as Narasimhachar says (on P. 41 of the M.A.R. 1917) "A doubt may naturally arise as regards Vishṇudāsa and Prīthvīpati being personal names but the context appears to leave no room for such a doubt."

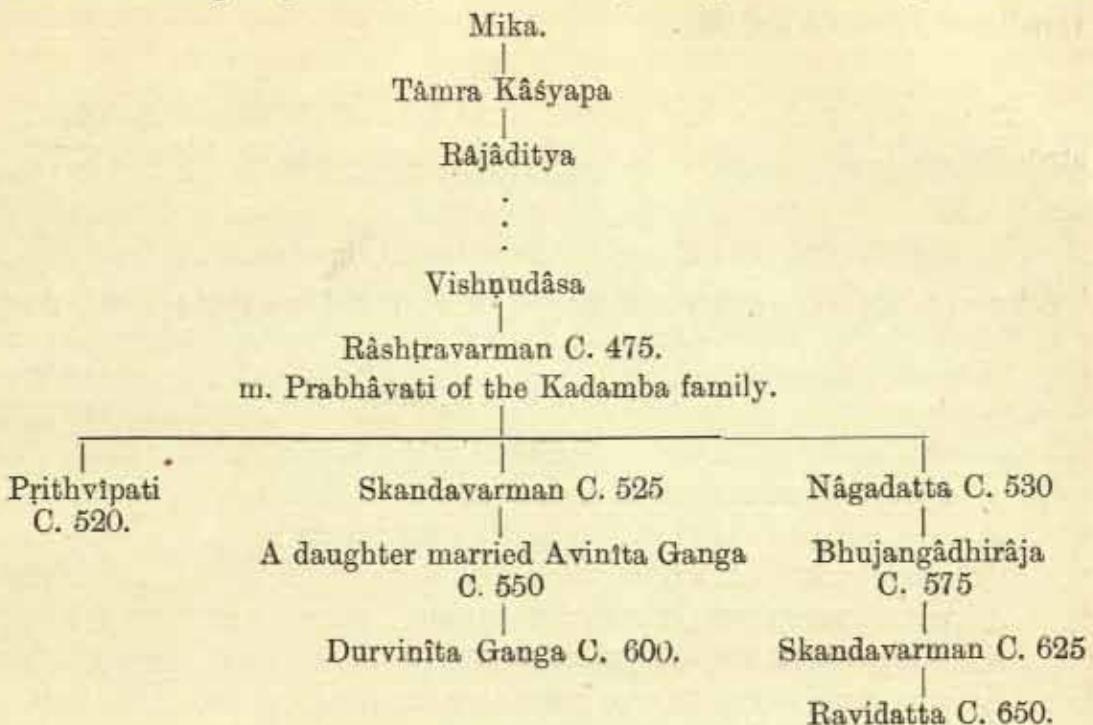
Taking the details of the dating given in the present grant (of Basavanpura) we learn that the gift was made by Skandavarman during Kartika-māsa, solar eclipse, Śuklavāra, and Punarvasu-nakshatra. Similar details are given (Phālguna-māsa, Ādityavāra, Rēvatinakshatra, and Sūrya-grahaṇa) in the Komaralingam grant and no date in the Māmballī grant. Coming to the Basavanpur grant, the details of dating given do not suffice to determine the date correctly. Further it does not

seem to be possible to find the constellation Punarvasu on the New moon day of Kartika according to any luni-solar system current now.

If we try to arrive at the date of the Basavanpur plates from the kings named therein, we find that there is only one king, *viz.*, the Punnâd king Skandavarman whose name occurs in the grants of the other dynasties of kings of the time known to us. As stated before, Avinita, the Ganga king is said to have married the daughter of the Punnâd king Skandavarman and had a son by her named Durvinita who became the next Ganga king (M.A.R. 1912, P. 35). Avinita is generally assigned to the middle of the sixth century and Durvinita to the next generation. If Skandavarman of the present record is taken to be the same as Skandavarman, grandfather of Durvinita, his date would be about 50 years earlier than that of Durvinita. But there is divergence of opinion about the date of Durvinita himself; Rice, Saletore and others suggesting C. 500 A.D. and Narasimhachar, Dubreuil and others accepting C. 600 A.D. On the basis of the latter date, Skandavarman may be assigned to about 550 A.D. Further Skandavarman is said to be the son of a Kadamba princess. We are told in the Tâlgunda inscription that the Kadamba king Kâkushtha gave his daughters in marriage to the Gupta and other kings (E. C. VII, Shikarpur 176). But he is assigned to the middle of fifth century (Moraes: Kadamba Kula) and if he could have given his daughter to the Punnâd king Râshtravarman, the date of Râshtravarman would be C 475—500 A.D. Thus Skandavarman's date would be C. 500 or C. 525. But this chronology of the Kadambas is not free from doubt.

But a close examination of the Basavanpur plates raises serious doubts about their authenticity. The incorrect Sanskrit verses and the extremely faulty orthography of the Sanskrit words are unusual in authentic royal plates. The paleography of the record reviewed above and its comparison with the Mâmbâlli grant indicate its date as about 700 A.D. while the grantor is alleged to be Skandavarman who lived probably about 525 or 560 A.D. The date given in the record is an impossible one, since the Punarvasu Nakshatra cannot occur on the Amâvâsyâ day of Kartika. Thus the present grant deserves to be considered as spurious just as Fleet has condemned the Komaralingam plates (Ind. Ant. Vol. XVIII, P. 362). But it cannot be agreed that they are both useless for history, since it is clear that the person who drafted this grant has copied out, though in clumsy and mutilated Sanskrit, the verses which occur in its lines 1-19 from some authentic original grant of Skandavarman similar to the Mâmbâlli plates (which have been assigned to C. 550 on the basis of its paleography, and believed to be genuine, see P. 41. M. A. R. 1917). In any case, the traditional genealogy of the

Punnad kings as recorded in the Mâmballi plates and supported by the Basavapuram and Komaralingam grants may be tentatively accepted and thus presented:—



54

At the village Tāndya in the hobli of Chikkaiyana-chhatra, on the lintel of the Garbhagriha of the Basavēśvara temple in the hamlet Mallanamūle.

Size 7' x 1"

## Kannada language and characters.

ನಂಜನಗೊಡು ತಾಪ್ಪಾಕು ಉಕ್ಕೆಯ್ಯನಿತ್ತರ್ದ ಹೊಬಳ ತಾಂಡ್ಯಗ್ರಂಥಕ್ಕೆ ಸೇರಿದ ಮಲ್ಲನಮೂಲೆ ಬಸವೇಶ್ವರಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಗಂಥಗ್ರಂಥ ಚಾಗಿಲುವಾಡದ ಮೇಲೆ.

ಪ್ರಮಾಣ 7'×1'

1. ಶಂಥಮಸ್ತ ಸ್ವಾಸ್ಥೀವಿಜಯಾಧ್ಯದಯ ಶಾಲಿವಾಹನಸರಕ ವರುಷಣೆಂಜು ಇಟ್ಟೆ
2. ನೆನಂದ ಅನಂದನಾಮನಂವತ್ಸರದ ಕಾತಿಕ ಶಾಧ ಗಂ ಸ್ಮೇಮವಾರದಲ್ಲಿ ಶ್ರೀಮತ್ತಮಸ್ತ ಘರುಂದರೇ
3. ತಾಯಿ ದ ಸಮಸ್ತ ಬ್ರಹ್ಮಾಂತರ ಶ್ರೀಮನ್ಯಂಹಕುರಪ್ರವರಧಿತ ಶ್ರೀ ಕೃಷ್ಣ ರಾಜ ಮಹರಾಜಕಂಿರವರ ಸೇವ
4. ಕನಾದ ಅಂಬಾಪಿರಾಸದ ಗುರಂಕಾರಮಲ್ಲಿ ಶ್ರೀಯನು ಮಾಡಿದವರ್ತಿ ಶಿದ ಮಲ್ಲನಮಂಜು ಬಸವೇಶ್ವರಪಾಂಚಿಯವ
5. ರಿಗೆ ದೇವಸ್ತಾ ನದ ಸೇವಾಧರ ॥ ಶ್ರೀ

### Note

This records the construction of a temple for the god Basavēśvara in Mallanāmūle by Mallaiya, *gurikār* (a ministerial officer) of Ambāvilāsa (a department in the Mysore Palace Office) serving under the Mysore king Krishnarāja Vadēyar III. The date of the construction is given as S' 1776 Ånanda sam. Kār. śu. 10 Sō. equivalent to Monday 30th October 1854.

It may be noted that a monastery for the ascetics of the Viraśaiva sect (*virakta-matha*) has been standing in Mallanamale since 1669 A. D. (E. C. IV, Gundlupet Taluk 64 and 65).

## 55

To the west of the village Tāṇḍya in the hobli of Chikkayyana-chhatra, on a stone set up to the east of the Sōmēśvara Mādēśvara temple. [Plate XXV]

Size 3'-6" x 3'

Old Kannada language and characters.

ನಂಜನಗಳು ತಾಳ್ಳುಕು ಚಕ್ಕಯ್ಯನಭತ್ತದ ಹೋಬಳಿ ತಾಂಡ್ಯ ಗಾರುಮಕ್ಕೆ ಪಶ್ಚಿಮ ಸೋಮೇಶ್ವರ ಮಾದೇಶ್ವರ  
ದೇವಸ್ಥಾನಕ್ಕೆ ಪ್ರವೇಶ ನಷ್ಟ ಕಲ್ಲು.  
ಹಳಗ್ಗೆ ದಕ್ಷರ ಮತ್ತು ಭಾಜೆ.

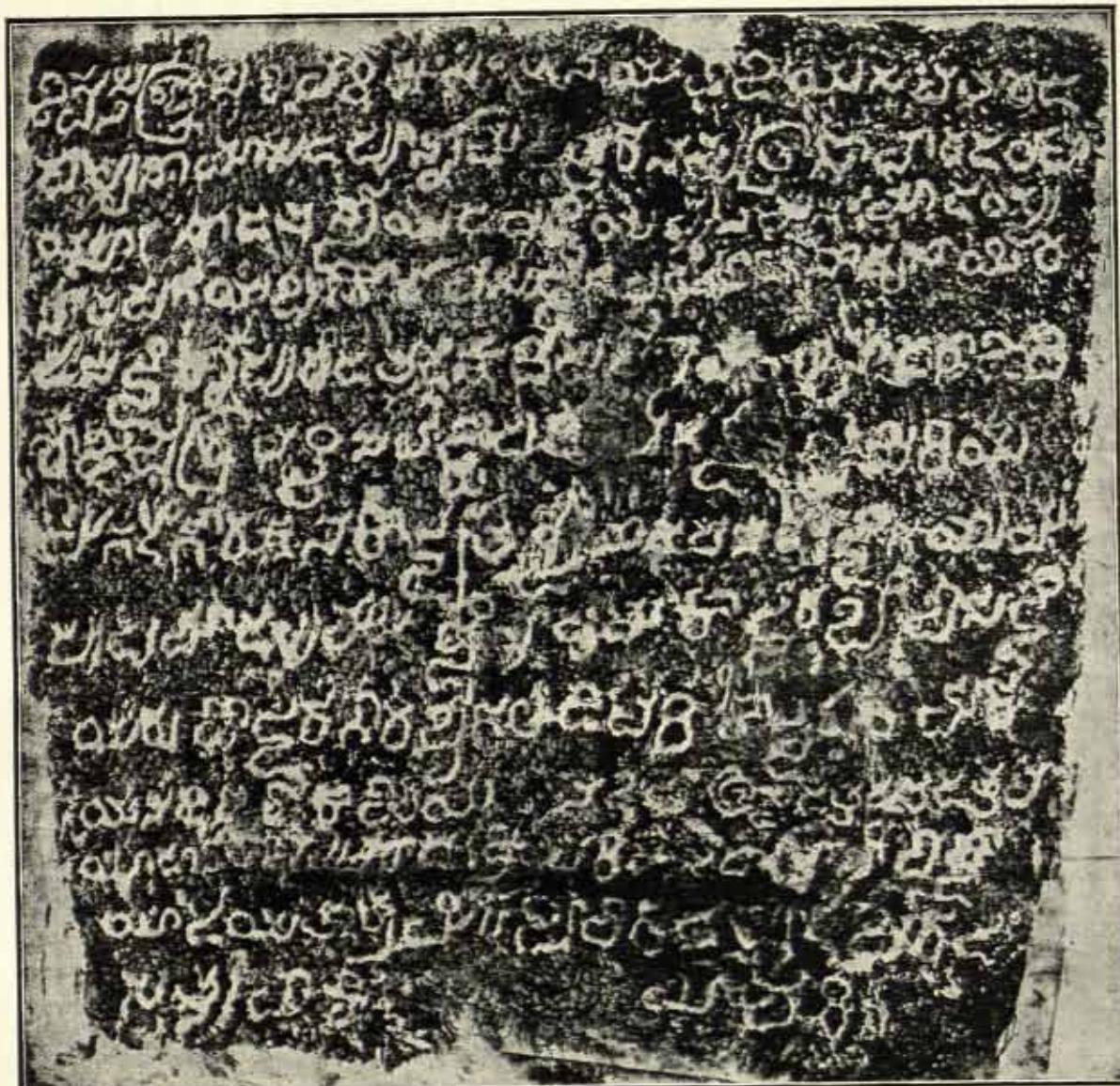
ಪ್ರಮಾಣ 3½' x 3'

1. ಸ್ವಸ್ತಿ ಶ್ರೀಸಬಂಧಂ ಕ್ಷಾಸನೆಯ ವಿಜಯ ನಂಬತ್ತರದ
2. ಪಾಲು ಇಮಾಸದ ಪುಣ್ಯಾರ್ಥಿ ಉತ್ತರಸಂಕ್ಷಿತಂ ಸೋ [ಮ] ವಾರದರೆ ಮ
3. ಯುಸ್ರಾನಾಡತಣ್ಣೆಯದ ಎಳ್ಳಿಯಮ್ಮೆನಾಗಂ ಮಾದಯ್ಯ
4. ನಾಡಪೆಯಂಕೆ ದೇವಸ್ತಿಗೆ ಎದೆಂಜಿನಾಡುನಾಯಿರ
5. ದ ಸೆಟ್ಟಿ ಕಾರಭೂರದ ತಳಕ್ಕು ಧಿವತಿ ಶ್ರೀಮಯ್ಯನಾಡರಾಜಾಧಿ
6. ರಾಜ ಚಕ್ರವರ್ತಿ ಸರ್ವಜ್ಞ ಪದದ ಗಣ್ಯನಾಶಿರಯ
7. ಮಗಳ ಗೌರಕ್ಕು ನಕ್ಷಾಯ್ಯ ತನ್ನ ಯದಪರದವ್ಯಾಗೆಯುಮಂ
8. ಪುಳುಮಾದು ಮುಷ್ಟಿವಾರುಂಚಂಕೊಳ್ಳು ರಾಜಾವಿಸೆಟ್ಟಿ
9. ಯರು ಕೊಳ್ಳು ಗಾರಂಡೆಗೆ ಅದವರಿಕೊಳ್ಳು ರ ಈಚೇರೆ
10. ಯಸಂದೂರ್ ಕವರಯನಾಂದೂರ್ ಸ್ವದತ್ತಂ ಪರದತ್ತಂವಾ
11. ಯೀಳೆಹರೇತವನ್ನರಾ ಪಷ್ಟಿ ಪರಿಷ ಸಹಸ್ರಾಂಶೇವಿಷಾ
12. ಯಾಂ ಕಾಯತ ಕೃಷಿ ॥ ದಾವಿಸೆಟ್ಟಿ ಮೇಳಿ ಧರೆದಂ
13. ಸತ್ಯವಾಕ್ಯ . . . . . ಯಾರೆ

*Transliteration.*

1. svasti śri Sakha-varisham 976 neya Vijaya-samvatsarada
2. Pālguna-māsada Pūrṇname Uttare-nakshatram Sō [ma] vāradal Ma-
3. ysūr-nāda Tāṇḍeyada Eltiyammana magam Mādayya
4. nāda-pageya-baṇke Dēvaseṭṭige Edadorenādu-sāyira-
5. da Setṭi-Kārapurada talakkadhipati śri Maysunāda rājādhi-
6. rāja-chakrava [r] tti sarvajñā-padada gaṇḍanā piriya-
7. magal Gaurakkana koṭṭu Tāṇḍeyada parada-vatṭigeyumam
8. puḷumādalu muṭṭivālumam koṭṭar Bāvisetṭi-
9. yaru koṭṭar Gaurabbege adivari koṭṭar i mēre-
10. yan alidor kavileyan alidor sva-dattam para-dattam vā
11. yō harēta vasundharā shashṭi-varisha-sahasrāṇi vishṭā-

TANDYA STONE INSCRIPTION OF THE GANGA KING SATYAVAKYA.



(No. 55—p. 140.)



12. yām jāyate kṛimi ॥ Bāvisetṭi pēle baredam  
 13. Satyavākya . . . . . yāchari

*Translation.*

Be it well. In the śaka year 976, the year Vijaya, in the month Phālguna, on the full moon day with Uttare constellation and Monday :—

To Dēvasetṭi, a fire to the enemies of the nāḍ, Mādayya, son of Eltiyamma of Tanḍeya in Maysūr-nāḍu gave Gaurakka, the eldest daughter of the chief of Setṭikārapura in Ededorenāḍu Thousand who was a native of Maysunāḍu and who had obtained the title (of *sarvajna* all-knowing) from Rājādhirāja chakravatti.

He also gave him the *Paradavaṭṭige* of Tanḍeya and the *muṭṭivālu* of Puḷumāḍalu.

Bāvisetṭi gave *adivari* to Gaurabbe. He who destroys this grant (*mēreyan alidōr*) will be guilty of the sin of killing cows. He who confiscates land given by oneself or others will be born as a worm in ordure for 60,000 years.

Satyavākya . . . yāchari wrote this to the dictation of Bāvisetṭi.

*Note.*

This inscription is dated S' 976 (second digit doubtful) Vijaya sam. Phālguna full moon day, Uttara constellation and Monday. S' 975 corresponds to the cyclic year Vijaya and taking this as the year intended the date corresponds to 24th February 1054 A. D. On this date the constellation Uttara is found to continue for 21 ghaṭikas after sun-rise but it is a Thursday and not Monday as stated in the grant.

The inscription seems to refer to the Chōla king Rājādhirāja (Rājādhirāja-chakravarti). The engraver of the inscription is named Satyavākya . . . yāchari and his name indicates that he was a dependant of Satyavākya, the Ganga king. The practice of the royal dependants being named after the kings is not uncommon. Satyavākya referred to here was probably one of the last of the Ganga kings and a successor of Nitimārga who ruled in S' 935 (M. A. R. 1935, P. 91). If the date is taken as S' 916 the weekday and nakshatra would be correct. But it would be too early for Rājādhirāja Chōla and the year would be Jaya.

The meaning of the grant is far from clear. Who the father of Gaurabbe was cannot be determined, whether he was Mādayya or somebody else not named who was the chief of Setṭikārapura and probably a subordinate of Rājādhirāja. The meaning of the word *adivari* is not clear. It seems to mean a kind of dowry. Similarly the significance of *paradavaṭṭige* of Tanḍeya and *muṭṭivālu* of puḷumāḍalu is not definitely known. Puḷumāḍalu seems to be the name of a village similar

to Hulimâvu and Immâvu in the Nanjangud Taluk. Paradavaṭṭige might be the name of a tax or might mean a band of cloth (pattige) worn by the chief of merchants (*parada*) as a badge of honour.

Muṭṭivâlu might mean either a tax or a sword in the clenched hand and used as symbolical of the dignity of the chief of merchants. But one cannot be certain of this.

Regarding the place-names used in the grant we find Maysunâd and Maysûr-nâd used for the district round the present Mysore city (E. C. III Mysore 16: VI Kadur 9), Tândeya is the same as Tândeya, the village where the present inscription is found. Ededorenâd or Edettorenâd is met with in several inscriptions of Mysore and T.-Narsipur taluks in the Mysore District and indicates the region round T.-Narsipur where the Kapila joins the Kâvâri river (See E. C. III, Mysore 55, T.-Narsipur 100, 106, etc.).

The usual imprecatory stanza is found at the end of the grant.

## 56

To the south of the Jaina basti in the village Echiganahalli in the hobli of Chikkaiyanachhatra on a rock in the middle of the bed of the river Kapila, below the figures of Râmâdêvaru and Ammanavaru.

Size 3' x 10".

Kannada language and characters.

ಸಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಏಟಗನಕ್ಕು ಬಸ್ತಿಯ ದಕ್ಷಿಣಕ್ಕೆ ಹೊಳೆಯ ಮಧ್ಯದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ ದೇವರ ಸುತ್ತು ಅಂಮನವರ ಪಾದಗಳ ಕೆಳಗೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ ೩' x 10"

1. ನಾನಂತರದಲ್ಲಿ ಕೂರೆಯಾತಲಂ ದೊಡ್ಡ ಸತ ಅವರ ಅಂಮ
2. ಆಕಂಮ ಸತ ಕೆಳಪ ಹಂಡತ ಚಲಂದೇವಿ ಸತ
3. ಕಾಣಸ್ತಿಲಂಗ

*Note.*

This short inscription in characters of the 16th century records that certain persons named Bôla, watchman of Kôthe (same as Bettadakôte or the Gôpâlasvâmi hill), his mother Akamma and Kêtipa and his wife Chaududêvi all died in the year Nala. It seems to be stated that they were all absorbed in the god Kâlastilinga, the famous holy place in North-Arcot District.

On a stone to the north of the Jaina Basti in the same village Èchigana-halli (Nanjangud 43 Revised.)

Size 2'×1'—6".

Kannada language and characters.

ಅದೇ ಬಸ್ತಿಯ ಉತ್ತರಭಾಗದಲ್ಲಿರುವ ಕಲ್ಲು (ನಂಜನಗೂಡು 43ನೇಯ ಶಾಸನದ ಕಿಂಧು ಪಾಡು.)

- 1. ಕೇತಗೇಂಡನಮಗಮ || ಮೇಪುಂದ್ರದೇ || [ಮಾನೆಕ್ಕನಂದಿ] ದೇವರು | ಬದ್ರು | ದೇವರು
- 2. ದೃಗೇಂಡ ಪರು

*Note.*

Above the inscription published as No. 43 of Nanjangud Taluk are certain sculptures representing Jaina gurus and their disciples seated. There is also a female figure standing. The names of some of these are given in two lines above the inscription. These names are Kētagoṇda's son Maddagoṇda, Mēghachandradēvaru, .....dēvaru, Barddadēvaru ?—The inscription below speaks of the guru Mēghachandradēva having died on SI 1293 Virōdhikritu Mār. śu 15 Ā and a *nisiđige* (monument for the dead set up by the Jainas) having been prepared by his disciple Māṇikadēvaru. The date corresponds to Sunday 23rd November 1371 A.D.

#### GUNDLUPET TALUK.

At the village Manchahalli in Bēgūr hobli, on a fragmentary stone lying in front of the Mallēdēvaru temple.

Size 2'—6"×2'—0".

Kannada language and characters.

ಸುಂಡಲಹೇಣಿ ತಾರ್ಮ್ಯೇಕು ದೇಗೂರು ಹೋಬಳಿ ಮಂಡಹ್ಲಿ ಗ್ರಾಮದ ಮಲ್ಲೇದೇವರ ಗುಡಿಯ  
ಮುಂದೆ ಬಿಂದುರುವ ತುಂಡು ಶಾಸನ.

ಶ್ರವಣ 2½'×2'

1. . . . . ಬಕರು . . .	6. ಸ್ತೋಮೆಯಲುಕೊಳ್ಳುರು ಯಾಘಮ್ಯಾ ವ
2. ಕಾಂತನದರು ? ಗಂಗೆ	7. ನು ಅಳಿಂದರು ಗಂಗೆ
3. ಯಾತ್ರಿಯ ಕವರಿಯ	8. ಯಾ ತಡಿಯಕವಿರಿಯ ಕೊಂಡ
4. ಕೊಂಡ ಪರಕೆ ಹೋ [ಹ] ರು	9. (ಪರಕೆ) ಪರಕೆ ಹೊಹರು
5. ಆ ಮಂಡ ಹಳಿಯ ಕೆತು	

*Note.*

This inscription is incomplete, the top portion of the inscription slab being lost. It seems to record the gift of the village Machihalli (same as Manchahalli) with all its four boundaries to some one. An imprecation that the violators of the grant will incur the sin of killing cows on the banks of the Ganges is also given.

No date is given nor is the king at the time of the grant named. The characters belong to the 16th century.

## TUMKUR DISTRICT INSCRIPTIONS.

## KUNIGAL TALUK.

59

At Sante Māvattūr in Kunigal hobli on a slab lying buried in the land to the south of the Narasimhasvāmi temple.

Size 2'-6" x 2'-0".

Kannada language and characters.

ಕುಣಿಗರ್ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೇಬಳಿ ಸಂತೆ ಮಾವತ್ತೂರಿಗೆ ದಕ್ಷಿಣಕ್ಕೆ ನರಸಿಂಹದೇವರ ಇನಾಮತಿ ಗಡ್ಡೆಯಲ್ಲಿ  
ಹಂತರುವ ಕೆಲ್ಲು.

ಪ್ರಮಾಣ 2½' x 2'.

1. ಮಾಳತ್ತಾ	5. ಬನು ಆಳಿಹಿಡ
2. ರಾಗಾಡ ಕೊಟ	6. ದೇಗೋಲಮಾಳ
3. ಕುಡಗಿಯಗ	7. ಸಕ್ಕೆ ಎಗಿದಮನು
4. ದ್ಯುಮಂತ ಆವನೋ	

*Note.*

This records the grant of a rent-free wet land by the gauda of the village Māvattūr as *koḍagi* probably for services in the temple of Narasimhasvāmi and contains an imprecation that those who violate the grant will be guilty of the sin of eating cow's meat.

The characters are of the 18th century A.D. No king is named nor is any date given.

60

\* On a māstikal to the west of the same temple.

Kannada language and characters.

ಅದೇ ನರಸಿಂಹದೇವರ ದೇವಸ್ಥಾನದ ಪಶ್ಚಿಮದಿಕ್ಕಿನಲ್ಲಿ ನಿಂತರುವ ಒಕ್ಕೆ ಮಾಸ್ತಿ ಕೆಲ್ಲು.

1. ಮಾಳತ್ತರ ಗಂಗಾ	3. ತಪ್ಪಿರ ಉಡಿದಲಿ ?
2. ಇನ ಸುಖ ಮಾಸ್ತಿ	4. ತೆಲ್ಲಾಕ್ಕೆಗೊಂಡ್ಡಿ ರು

*Note.*

This inscription engraved on the right arm of the *māstikal* at Sante Māvattūr records the death of a female named Magasiti (?), daughter-in-law of Gangagauda of Māvattūr during the attack on her village ? (pura-ūda). The meaning of this phrase *pura-ūda* is not quite clear. She is said to have given her arm and hand (*tōlu-gai-gottalu*) which indicates that she died as *sati*.

No date is given. The characters seem to belong to the 16th century A.D.

Near the village Arakere, in the hobli of Kunigal, on a boulder to the south of Gavimatha.

Kannada language and characters.

ಅದೇ ಕನ್ನಡ ಹೋಳಿಬಳಿ ಅರಕೆರೆ ಗ್ರಾಮದ ಸಮಾಜದಲ್ಲಿರುವ ಗವ ಮತದ ಬಂಡೆಯ ಮೇಲೆ  
ಬರೆದಿರುವುದು.

ಕನ್ನಡಾಂಶ ಮತ್ತು ಅಕ್ಷರ.

1. ಸಾಮ್ಯಸಂಪ್ರದಾಯ ಅಭಾವ ತುಂಗ ಲು ಶ್ರೀಮತು
2. ಕರುರ ಸಿಂಹಾಸನದ ಲಂಗಣೋಡೆಯರು ದೇವರ ಸಿಕ್ಕಿರು ಪತ್ತದ ಸಿದ್ದ ವೀರಂಜಣೋಡೆಯರು ದೇವರು ಅವರಿಗೆ
3. ಶ್ರೀರುಪಣ್ಡಿರಂಗಣೋಡೆಯರು ದೇವರು ಅರಕೆಡೆಯವುದವರು ತೆಂವೀರಣೋಡೆಯರು ದೇವರು ಮೂರಾದೇವ  
[ರು]
4. ಬಕರ್ತಾರಾಗಿ ಮಾಡಿದನರ [ನಿ] ದ ಕ್ರಮವೆಂಕಂದರೆ ಸಂಮ ಆರಾಧ್ಯರು ಆದಿಕಾಲದಲ್ಲಿ ಪುರದುಷದ್ವರಾಪಾದೇವರ
5. ಗವಯಾನು ಧಕ್ತಿವಾದಿದ ವಿವರ ಆಗವಿಗೆ ಸಲುವ ತೆತುಸುಧೇಯರ್ಥ/ಗಾದ ತೀರ್ಥಾದೆ ಹೊಲಕೆಜೆಯುಷ್ಟುನು ಧಕ್ತಿಮಾಡಿಕೊ
6. ಅಧಕ್ತಿಯೂ ಆಯಂದ್ರಾಕ್ರಿವಾಗಿ ನಡೆಯದೇಕೆಂದು ಬರೆಸಿಕ್ಕಿಸಾಗನಂ ||
7. . . . . ಗಾ
8. . . . . ದೇವರ
9. . . . .
10. ಅಳುಬಿದರು

*Note.*

This inscription incised on a rock near a cave containing a *gaddige* (or tomb) of a *Viraśaiva* saint popularly known as *Phirangisvāmigalu* of *Hire-matha* records the perpetuation of a grant of lands for services in the cave, including the worship of the tomb. Three *Viraśaiva* gurus named *Paṭṭada Siddha Viraṇṇodeyaru-dēvaru* disciple of *Lingannodeyaru-dēvaru*, head of the matt at *Herūr*, and his disciple *Paṭṭada Lingaṇṇodeyaru-dēvaru* and *Channaviraṇṇodeyaru-dēvaru* of the matt at *Arakere* are said to have assembled and set up this *śāsana* to perpetuate the gift of the lands made by their *ārddhyaru* (guru or spiritual ancestor) for the ever-lasting cave of *Purada Siddharāmadēvara-gavi*. The lands are said to consist of gardens, rice lands and dry fields situated within the four boundaries of the *gavi* (cave). The details about the lands and the imprecations, etc., are lost, the lines below being quite worn out and illegible.

It is said by the people around that there was a matt near the cave and that a considerable portion of the wet lands under the tank at the village *Arakere* situated near the cave belonged to this matt and that when the matt fell into ruins the villagers occupied the same.

The date is not given in terms of any era, only the cyclic year *Saumya* and the *tithi*, *Āshāḍha* ಶು 1 are given. The characters seem to belong to the 17th century and *Saumya* may correspond to 1669 A. D.

## MADHUGIRI TALUK.

## 62

At the village Kadagattûr in Kodigênahalli hobli, in the ceiling of the central portion of the *navaranga* in the Janârdana temple.

Kannada language and characters.

ಮಧುಗಿರಿ ತಾಲ್ಲೂಕು ಕೊಡಗೇನಹೆಳ್ಳಿ ಹೋಬಳಿ ಕಡಗತ್ತೂರು ಜನಾರ್ದನ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಮಧ್ಯಭಾಗದ ಮುತ್ತೆ ದದಲ್ಲ.

1. ಧಾರಣಂಪತ್ತರದ ಕಯಿತ್ತ ತು ಅಲ್ಲ ಕಡಕತ್ತರ ಸೇನದೊಪಾಮರನ
2. ರಮಗಳಿಂದೆ ಜನಾರ್ದನ ದೇವರಂಗ ಮಹಿನ ಕ್ಲಾಸಮಾಡಿದನು
3. ಚೂಡರಸರಮಗ್ರ ಕೊಂಡರಸನ್ನಿ ಜನಾರ್ದನ
4. ಕ್ರಿಷ್ಣ ಸದಾನಮಸ್ತರಿಸುತ್ತಾಣುದಾನು

*Note.*

The first two lines of this inscription record that Lakhaya, son of Râmarâsa sê nabôva of Kadagatûr got the carvings made (hûvina-kelasa mâdisidaru) in the Janârdana temple.

The second two lines record the obeisance made by Konârâsa, son of Chau-darasa, at all times to the god Janârdana Krishna.

The record is not dated in the Saka or any other era. Only the cyclic year Bhâva and the tithi, Chaitra śu 5 are given. The characters seem to belong to the 18th century and the date may be equivalent to 29th March 1754 A.D., taking the year Bhâva dated Ś 1676.

## 63

At the same village Kadagattûr, on a pillar in the south wall of the Bhîmâśvara temple.

Kannada language and characters.

ಅದೇ ಕಡಗತ್ತೂರು ಭೀಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣದಕ್ಕನ ಗೋಡೆಯಲ್ಲಿರುವ ಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಸ್ವಾಸ್ತಿ ಕಡಕದೂರ	4. ರಂ ಪ್ರವಶ ನನ್ನಾ
2. ಭೀಮೇಶ್ವರ ದೇವರ್	5. ದೀವಿಗೆ ಅಲು
3. ಶುಭಕೃತು ಸಂಪತ್ತ	6. ರಂಜಾ ಆ ಮಹಿನ

*Note.*

This records the grant of some land by Apaṇṇa of Årûr for the service of perpetual lamps for the god Bhîmâśvara of Kadakadûr (Kadagattûr) in the year Śubhakrît.

The characters seem to belong to the 11th century and the Śubhakrît of the record may be equivalent to 1062 A. D.

MADRAS PRESIDENCY.

KURNOOL DISTRICT.

BANGANAPALLE STATE.

64

At the temple of Yagantēśvara near Banganapalle, on the first inscription slab.

Kannada language and characters.

ಕನೊಲು ಇನ್ನಿತ್ತು ಬಂಗನಪಲ್ಲಿ ಸಂನಾತನದಲ್ಲಿ ಬಂಗನಪಲ್ಲಿಗೆ ಉತ್ಸಾಹದಾರರಿಂದ ಯಗಂತೇಶ್ವರ ದೇವನಾಥನದಲ್ಲಿನಷ್ಟು ಇನೆಯ ಕಲ್ಲು.

1. ಸ್ವಮತ್ತೀ ತ್ರಿಖಿವಲ್ಭ ಮಹಾರಾ [ಜಾಧಿರಾಜ ಪರಮೇ]
2. ಸ್ವರಂ ಪರಮ ಧಿತ್ವಾರಕಂ ಸತ್ಯಾಸ್ಯಾಕು [ಭಾಷಿತಕಂ ಕಾಣು]
3. ಕಾಂಧರಣ ಶ್ರೀಮತು ತ್ರಿಧುಪಾಮ [ಪ್ರದೇವರವಿಜಯ]
4. ರಾಜ್ಯಮತ್ತೀರ್ಣತ್ತರಾಭಿವಿದ್ವಪವರ್ತ್ಯ [ಮಾನಮಾತಂದವಾತ್ಯ]
5. ತಾರಂಬರಂಸುತ್ತಿ ಮರೆ ಸ್ವಸ್ತಿ [ತತ್ವಾದಿಪದ್ಮೀಷಣಿವಯವಿನಯಸಂ]
6. ಪಂನಂನುದಿದು ಮತ್ತೆ ವೇರನಂ ?
7. . ಗ ವಿಕ್ರಮಾದಿತ್ಯಂ ಮದ್ವಾವತಾ ರಂತ]
8. ರಣಾಗೆತ ವಜ್ರಪಂಜರಂ ದಾರಿದ್ರುತ [ರುಕುತಾರಂ] . . .
9. ಸ್ವರ ಎರಾವತಾರಂ ಸಮಸ್ತಜನರೀಲ್ [ಹೆಚ ಮನೋಹರಂ]
10. ಸಧಾನಮಧ್ಯಾನಕಲ್ಪವಿತ್ತ . .
11. ಶುಭರಾಯರ ಕುತ್ತಿ ದಾಂಯಿಸಿ ? [ಸೆಗಳುನಾ]
12. ಮಾದಿಸಮಂತ್ರ ಪ್ರತಿಸ್ಥಿಸಿತಂ
13. . ಮಹಿಕರ ? ಕೇತ ಮಲ್ಲನಾಯಕ ಶ್ರೀ [ಚಾಲುಕ್ಯಾ]
14. ಕ್ರಮಕಾಲ ಶಿಷ್ಯನೆಯ ಕರನಂವಚ್ಯರದ
15. ಸಮೀತ್ಯಮಾಗೆ ಉರಿಸ್ತುಂಬಡಗೆ
16. ಈ ಮಾರಕೆಯಂತ್ರ [०] ದೇಸ್ವರಧಿಮರ್
17. ಕಂ ಪೂಜಾಪ್ರಾನಕ್ತಿಂದೆ . . .
18. ರ ರಾಮುದೇವಜೀಯಗ್ರಹ ಧಾರಾಪೂಣಿ
19. ಸಾನ ಇಧ [ಮೃಗ] ಮಂ ಇಷ್ಟಿದರಾಕ್ಷಸ
20. ಸಲಸುಪರು ? ಇದಕೆ ಅರೆಬ್ಬಿರನು
21. ದೇವತಾಪರದವರು ಇಂರಿ
22. ಲು ಬ್ರಹ್ಮಾಣಿದುಮಂ ಕವಿರೆಯುಮಾನ
23. ಸ್ವದತಪರದತಾಂವಾ ವಿಹರೇತುವನು
24. ಷಟ್ಪರಂಷ ಸಹಸ್ರಣ ವಿಜ್ಞಾಯಾಂಜಾ

Note.

Photo prints of this and the following inscription were received from the Dewan, Banganapalle State (Kurnool District, Madras Presidency), who writes that they were found in the Yagantēśvara temple situated about seven miles from Banganapalle and about 12 miles from Nandavaram, which was the capital of

Nandachakravarti, the ancient ruler of the Banganapalle State according to tradition. The photos are somewhat defective and hence the reading is difficult.

The present inscription has several lacunæ at the end of each line, the inscription stone being cut off on the left side. The characters and the language are in Kannada and belong to the end of the 11th or the beginning of the 12th century.

The record belongs to the reign of Tribhuvanamalla Vikramāditya-dēva (VI), Western Chalukya king at Kalyāṇi who reigned from 1076 to 1126 A.D. The titles given to him are lord of the earth, king of kings, supreme lord, an ornament to the family of Satyāśraya, a jewel to the Chālukyas. A subordinate of the king named Kētamalla Nāyaka is next mentioned with titles, such as one who would never speak against his own word, a Vikramāditya in liberality? an incarnation of Manmatha, an adamantine cage for refugees, an axe to the tree of poverty, an incarnation of Vira (Virabhadra), pleasant to the eyes of all, a kalpa tree in the afternoon?

He is said to have granted a wet land with 18 trees (cocoanut trees?) to the north of the village for services, and charities connected with the god Indrēśvara to Rāmajiya. An imprecation is next given for those who violate the grant.

The date is given as the year Khara, 36th year of Chālukya Vikrama kāla and corresponds to 1111 A.D.

## 65

At the same place near Banganapalle, on the second inscription slab.

Telugu language and characters.

ఆదేశాధారితానేయ కట్టు.

తెలుగుక్కర మత్తు బాహీ.

1. . . . . వెళ్లున్నండుం	12. యృకుధారాపుష్టికము సేసనుమం
2. మంలిఖాసున దేవున సందరుశ . . . . .	13. గఁ మహా శ్రీ శ్రీ శ్రీ శ్రీ
3. తననాటిక తకపరుషంబులు . . . . .	14. స్వదత్తాద్విగుణం పుణ్యం పరదత్తాను
4. గునేంట రఘునంపత్తర కాత్తిర . . . . .	15. పాలం పరదత్తాపకారేణ స్వదత్తం
5. నాయుగుత్ర రాజునుమ పెడికంద . . . . .	16. నిష్టలంభపేతు ॥ స్వదత్తం పరదత్తం వా
6. స్వంచావదిరేణు వ్యాతపాయుం . . . . .	17. యోకసేతువశుంద్రరాజుష్టిపరి
7. ఒమల్లిఖాసున దేవున ఆమ్రుతపడ . . . . .	18. ప నష్టనాగ్ని ఏప్పుయాం కాయు
8. ఉన్న అంగరంగ చేలగాలకుంచుం . . . . .	19. తేక్కుమి ॥ యీకాసనం వారి
9. వచంస్యముగాను ఏటయుబ్రక్రాయ . . . . .	20. సేం మూరారి దేవునకేసపదే
10. రమున ఆజెందార్కునాటుయిగాముయీ . . . . .	21. యీ శాసనం మల్లికేన ణజ
11. ఓ మల్లిఖాసునదేవున గురుచేపం సోమ .	22. దేవురంగణ మేసునగు

## Note.

The first line of this record and several letters at the end of lines 2-10 are cut off and lost. It seems to record the gift of some land in the village Prātapādu belonging to Peḍekanda .... chāvaḍi, in the Gutti kingdom for the food offerings and for the illuminations and decorations of the god Mallikārjuna. The donor is not named. He seems to have been a subordinate of Vijaya Bukkarāya and the grant is stated to have been made for his welfare but the meaning of line 9 is not quite clear as some letters are lost after the word Vijaya Bukkarāya. The grant is said to have been made over to Gurudēvam Sōmayya dwelling in the temple of Mallikārjuna? It is also stated that the donor made the grant on the occasion of a visit paid by him to the above temple.

The usual imprecatory verses follow next.

The śāsana is said to have been written by Kēśavadēva, son of Murāridēva and engraved by Rangaṇāmōju? son of Malli Chenavōja.

The date is not fully given. The śaka year is lost. Only the cyclic year Raudri is found. The characters seem to belong to 14th century and Vijaya Bukkarāya may be Harihara II's son Bukkarāya of Vijayanagar and the Raudri may correspond to 1380 A.D. But one cannot be certain of this.

## 66

## INSCRIPTIONS IN THE BOMBAY PRESIDENCY.

## DHARWAR DISTRICT.

A copper plate grant dated S 1622 of the Keḍadi queen Chennammināji in the possession of Chandraśekhara śāstrigal, principal, Gangādhara Sanskrit College, Hubli.

Size 8" x 12½"

Kannada language and characters.

ಧಾರ್ವಾಡ ಕಿ | ಮುಖ್ಯ ಭಾಯ ಹೊನ್ನಿನಲ್ಲಿರುವ ಗಂಗಾಧರ ನಂತ್ರ ತ ಕಾರೇಜಿನ ಅಧ್ಯಕ್ಷರು  
ಶ್ರೀಕಂದ್ರತೇವರ ಶಾಸ್ತ್ರಗಳು ಹಾಜರುಮಾಡಿದ ತಾಮ್ರ ಶಾಸನ.

ತ್ರಿಭಾಷಣ 8" x 12½" (ಮೇಲರುವ ಉಂಗರವೂ ಸೇಂ).

ಕನ್ನಡಕ್ಕರ ಮತ್ತು ಭಾಷೆ.

1. ನಮಸ್ತಂಗ ಶರಶ್ಚಂಬಿ ತಂದ್ರಾಚಾಮರ ಕಾರವ ಶ್ರೀರೇಣ್ಣ ನಗರಾರಂಭ ಮೂ
2. ಲಕ್ಷ್ಯಂಭಾಯತಂಭವ ಸ್ವಾಸ್ತಿಶ್ರೀ ಚಯಾಧ್ಯಾದಮ ಶಾಲಿವಾಹನತ
3. ಪರುಷ ಗಂಭಾನಯ ಶಾಧಾರಿ ಸಂಪತ್ತರ ಅಶ್ವಿಸ ತು ಗಂ ಲು ಕೆಳದಿಂಪಾನ್ನ
4. ರಾಯ ರಾಜಾರು ಶ್ರೀಮತ್ಸಜನತುಧ ಶಾಚಾರಸಂಪನ್ಮ ದ್ವಾವಾಪ್ರಿಧಿ
5. ಏ ಮಹಾ ಮಹತ್ತಿನ ವಾಗಾದ ಕೇಳದಿ ಕಾಳಿಸೀತದ ಧ್ವಿ (ಮರ) ದ ಶ್ರೀಗುರುಕೆಂಡ
6. ವಿರಸ್ತಾಮಿಗಳ ಶಕ್ತಿಪ್ರಶಕ್ತಿ ಪರಂಪರೆಯ ಶ್ರೀಗುರು ಶವಲಿಂಗನಾಮಿ
7. ಗಳಿಗೆ ಯದಮುರಾರಿ ಕೋಡಿಕೋಡಾಹಳ ಮತ್ತು ವೈಧಿಕಾದ್ವೈತ ಶಧಾಂತ

8. ಪ್ರತಿಭಾವ ಇವರು ಧ್ವನಿಪರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವರಾಯನಾ
9. ಯಿಕರ ವಂಶೀಯವರಾದ ಸಂಕಂಣನಾಯಿಕರ ಪ್ರವಾಶರು ಸಿದ್ಧಾನಾಯಿಕರ
10. ಪ್ರತಿರು ಇವೆನ್ನಾಯಿಕರ ಪ್ರತಿರು ಸೇವೆಕೇರ ನಾಯಿಕರ ಧರ್ಮಪತ್ರಿಯ
11. ರಾದ ಕೆಂನಂಮಾಡಿಯವರಾದ ಬರಸಿಕೊಂ ಧೂಧಾನ ಕಾಸರದ ಕ್ರಮವೆಂಬೆಂ
12. ದರ ಗುರುಮನೆ ಅರಮನವಿಂದಾಗಿ ನಡದ ನಂಮ ಪೂರ್ವಬರು ಜ್ಞಾನರುಗಳ
13. ಇಂದ ತಂಮ ಗುರುಪರಿಂಪರಿಗೆ ಬಿಡುಳಿರು ಕೆಳದಿ ಸಾತಗೆರೆ ಕೆರಮತ ಸದಾಶಿ
14. ವ ನಾಗರ ಅಣಿಕೆವ್ಯ ಹೊರಗುದಿಗೆ ಆದ್ಯೆ ಮಾಲದಿ (ವಿ?) ಹಂಡಿಗ್ಹೀಡುಕಾನ್ನೆ
15. ಮುಂತಾದ ಗಾಂಗರೆ ಸಂವರಾನ ಕಾಣಾ ಮಾಲಗೆಗೆ ಶಿವಾರ್ಥಿತವಾಗಿ
16. ಬಿಷ್ಟ ಧೂನಾಯೈಸ್ತಿಗಿಂಬಿಲ್ಲದೆ ಮಿತದ ಕಷ್ಟದೆ ಕಂದಾಕಾರ ಹರಗುರುದೇವ
17. ಪೂರ್ಬಾಷಾಹಿಯೋಗ ನಡುಬಗ್ಗೆ ಕೆಳದಿ ಪೂರ್ಬದ ತಾಳವ್ಯಾ ಬನಂಗಿದ್ದೇವಳ
18. ಗಣಗಿಂದೆಯಿಂದ ಬಿಬ ಇಕೆ ಬ ಗರ ಗಾಂಗಾ ಲುಗ್ಗೆ ಬ ಇ ಕೆ ಬ ಗರ
19. ಗ ಇತ್ತಾ ಲು ಗ ಇಂಧ ಉಧಯಂ ಗ ಇಂಧ ಕೈಂಜದ ಸ್ತುಂಧಿಂಧರ

ಹಂಡಾಗಿ

20. ಇ ಇಂಕೆ ಹಂಡ ಅಂಕೆ ಮರ ಇಂಧಂಂ ಕೆ ಗ ಇಂಧಂ ಉಧಯಂಗೆ ಇಂಧಿ ಇ
21. ಇ ಯಂನ್ಯಾರ ವಪತ್ತು ಮೂರುಪರಹಂನು ನಾಲ್ಯಾ ಹಣವಿನ ಧೂನಿ
22. ಯಂನು ಯೀಗೆ ಶಿವಾರ್ಥಿತವಾಗಿ ಬಿಂಧೇವ ಯೇ ಧೂಮಗೆ ನೆಂಲಂಗೆ
23. ಮುದ್ದೆ ಕ್ಷಿಂಣಿಗುಂಡೆ ನಿಧಿನ್ಯೇವ ಜಲಪಾಥಾಜಾ ಅಕ್ಷಣಿ ಆಗಾಮಿ
24. ಸಿಧ ಸಾಧ್ಯಂಗರೆಂಬ ಆಷ್ಟ ಮೀರಿಗೆತೇಷ ನಾಲ್ಯಂಮೃಪನು ಪೂರ್ವಾಮರಿ
25. ಯಾದೆಯಲ ಆಗುಮಾಡಿಕೊಂಡು ನಿಂಮಿತ್ಯ ಪರಂಪರೆಯಾಗಿ
26. ಅನುಧೀಳಿಸಿ ಮಿತದ ಧರ್ಮವನಡಿಸಿ ಬಹಿರಿಯಂದು ಕೈಷಿಂಧಮರ್
27. ಶಾಸನ ಅದಿತ್ಯ ತೆಂದಾರುವನರೇ ನಲ್ಕು ದ್ವೈಧೂರ್ಮಿರಾಜೇಂಹುದಯಂ
28. ಯೆಮಕ್ಕೆ ಅಪತ್ಯರಾತ್ರಿತ್ಯ ಉಂಧೇಧಮಾರ್ತ್ಯ ದಾನಾತಿ ನರಸ್ಯ ಉ
29. ತಂ ದಾನಾಜಾಲನಯೀಲ ಮರಿಷ್ಯದಾನಾ ಶ್ರೀಯೋಸುಮಾಲನಂ ದಾನಾತ್ಯಗ್ರಂ
30. ಮಾರ್ತ್ಯೇತಿ ವಾಲನಾದಿಸ್ತೆ ತಂ ಪದಂ

ಶ್ರೀಸದಾಶಿವ.

#### Transliteration.

1. namas tumga-śiraś-chumphi-chandra-chāmara-chārave trailokya-nagarā-rambha-mū-
2. la-stambhāya Śambhave svasti śri-jayābhudaya Śāli-vāhana śaka-
3. varusha 1602 neya Sidhārthi-samvatsara Āśvija śu 10 lu Keļadi- samvastāna
4. rāya-rāja-guru śrīmat sajana-śudha-śivāchāra-sampanna dyāvā-pruthi-
5. vi-mahā-mahattina valagāda Keļadi Kāśipīlhada bhaṭada śrīguru Kemcha-
6. vira-svāmigala śiṣya prasiṣya parampareya śri guru Śivalimgasvāmi-
7. galige Yadava-murāri Kōṭekolāhaļa viśudha-vaidhikādvaita-sidhāmṛta-
8. pratishṭāpaka Śiva-guru-bhakti-parāyaṇa-rāda Keļadi Sadāśivarāya-nā-
9. yakara vamśōdbhavarāda Samkamṇa-nāyakara prapautraru Sidappa- nāyakara

10. paustraru Śivappa-nāyakara putraru Soma-śekara-nāyakara dharma-patniya-
11. rāda Chemnammājīyavarū barasi koṭa bhū-dāna-śāsanada krama-venṭem-
12. dare guruūnane aramane vāṇḍāgi naḍada naṇma pūrvajaru janma-guruga-
13. ḥādatam̄maguru-paramparege Bidarūru Keḍadi Śātagere Keremāṭha Sadāśi-
14. vasāgara Aṇalikoppa Horagudige Adderi Mālad (v ?) i Handigoḍu Kānle
15. inumtāda grāmagala samvastāna śākhā-maṭha-galige Śivārpitavāgi
16. biṭṭa bhū-svāste-galallade maṭhadā kaṭṭale kamḍāchāra Hara-guru-dēva-
17. pūjā-viniyoga naḍasubagge Keladipurada Tālavallī-banada-gadde vala-
18. gaṇa gaddeyiṁda bi kha 5 ke kha 1 ra ga 1<sup>4</sup>3 lu ga 9 kha 2 ke kha 1 ra
19. ga 2<sup>5</sup>2 lu ga 4<sup>6</sup>4 ubhayam ga 13<sup>6</sup>4 tōṭada staṭadallu bhara.

Back

20. na 60 ke hakida aḍake mara 14,500 ke ga 240 ubhayam ga 253 6
21. 4 yīmnnūra aivattu mūru varahamnu nālku haṇavina bhūmi-
22. yamnu yīga Śivārpitavāgi biṭidheve yi bhūmige neṭa linga-
23. mudre kallinoḷagullā nidhi nikshēpa jala pāshāṇa akshinī ḥāmi
24. sidha sādhyamgalemba ashta-bhōga tēja-svāmmyavanu pūrva-mari-
25. yādeyali ḥāgumāḍikondu nīpma śiṣya-parampareyāgi
26. anubhōgisi maṭhadā dharmava naḍisi bahiri yemdu koṭa
27. śāsana ḥāditya-chaṇḍrāvanilō' nalaś cha dyaur bhūmir āpo hrudayam
28. Yemaś cha ahaś cha rātriś cha ubhē cha samdhye Dharmas cha jānati  
narasya ura-
29. tam dānā-pālanayōr madhye dānā chhrē-yōnupālanam dānāt sarga-
30. m avāpnōti pālanād achyutam padam

Śri Sadāśiva.

*Translation.*

Salutation to Śambhu, beautiful with the fly-flap the moon touching his lofty head and the foundation pillar of the city of the three worlds.

Be it well. In the prosperous year 1622 of the Śalivāhana era, the year Sidhārthi, on the 10th lunar day of the bright half of Āśvija:—

To the illustrious guru Śivalingasvāmi, the royal preceptor of the kings of the Keḍadi kingdom, possessed of the pure and righteous conduct of Śivāchāra (Vīra-saivas), belonging to the *Mahāmahattu* (the order of gurus), of the heaven and earth and to the succession of priests descended spiritually from the guru Kencha-vīrasvāmi of Kāśipīṭha-maṭha in Keḍadi:—

Chennammāji, lawful wife of Somaśekhara Nāyaka, who was the great-grandson of Sankāṇa Nāyaka, grandson of Sidappanāyaka, and son of Śivappanāyaka, descended from Sadāśivarāyanāyaka of Keḍadi, Yadava-Murāri, kōṭe-kōlāhala, establisher of Viśuddha-vaidikā-dvaita-siddhānta and a devotee of Śiva and gurus got executed the following śāsana recording the gift of land.

Our ancestors who looked upon the gurus and palace as one (treated with equal regard) granted various estates of land for propitiating the god Śiva to your line of gurus, who are our ancestral gurus, for the branch matts of the *samsthānam* situated in the villages Bidarūr, Keḷadi, Sātagere, Keremāṭha, Sadāśivasāgara, Analikoppa, Horagudige, Addēri, Mālad (v ?)i, Handigōdu, Kānle, etc. In addition to the above we have now granted, for carrying on the usual duties of the matt and police and for the expenses to be incurred in connection with the worship of Śiva, gurus and gods (dēvapūjā), lands of the annual revenue of 253 varahas and 4 haṇas consisting of (1) rice-fields in Banada-gadde in Tālavallī belonging to Keḷadipura of the sowing capacity of 5 khaṇḍugas with a revenue of 9 varahas at the rate of 1½ varahas and 3 haṇas for a khaṇḍuga and (2) rice-fields in the above with the sowing capacity of 2 khaṇḍugas with a revenue of 4 varahas and 4 haṇas at the rate of 2 varahas and 2 haṇas for a khaṇḍuga and (3) 60 *bharāṇas* in Tōḍadastala containing 14,500 areca trees planted therein with an annual revenue of 240 varahas. All these lands we have given away to you to please god Śiva with all the eight rights of possession and enjoyment of treasure above ground or buried, water springs, minerals, imperishables, future rights, ready wealth and possibilities within the boundary stones set up in the land bearing the marks of linga. You may enjoy the same following the old usage, in succession from the guru to the disciple and carry on the duties (dharma) of the matt. Thus have we given the dharma-śāsana. The sun, moon, wind, fire, heaven, earth, water, human heart, Yama, day, night and two twilights, and Dharma know man's deeds. Between making a gift and protecting it, protecting is more meritorious than making the gift. By making a gift one goes to Svarga, by maintaining it he attains a region from which there is no fall.

Śri Sadāśiva.

*Note.*

This grant records the gift of some lands in Tālavallī Banadagadde in Keḷadipura made by the queen Chennammāji of Keḷadi to her janma-guru (guru from birth) named Śivalingasvāmi of Kāśipīṭhada-māṭha at Keḷadi. Keḷadi is a village near Sāgar in Sāgar Taluk, Shimoga District and was for some time capital of the Keḷadi Nayakas who later shifted their capital to Ikkēri and Bidnūr (later called Nagar). The donee was a Vīraśaiva guru and belonged to the spiritual lineage of Kenchavīrasvāmi. The donor Chennammāji was the queen of Sōmaśēkhara-nāyaka I and ruled from 1671 to 1697 A.D.

The date of the grant is given as S' 1602 Siddhārthi sam. Āśvija šu 10 corresponding to 4th October 1679 A. D.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT, ARRANGED  
ACCORDING TO DYNASTIES AND DATES.

## LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT,

Page in the Report	Inscription number in the Report	Date	Ruler
			KADAMBA.
72	16	No date (About 450 A.D.)	... Kakusthavarman ....
			PUNNATA.
126	53	No date. Kartika māsa, solar eclipse Śuklavāra and Punarvasu Nakshatra (Spurious).	Skandavarman ....
			CHALUKYA KINGS.
147	64	Khara, 36th year of Chālukya Vikrama kāla.	Vikramāditya VI ....
			CHALUKYA CHIEF.
114	40	No date	.... Goggi ....
114	41	Do	.... do ....
			GANGA.
140	55	Ś 976 Vijaya, Phāl. śu 15, Uttara Nakshatra, Sōmavāra — 24th February 1054 A. D. Thursday (Weekday wrong).	Satyavākyā ....
			HOYASALAS.
66	9	No date	.... Ballāla I ....
88	22	Do	.... Narasimha I ....
60	2	Do	Vīra Ballāla II ....
59	1	Thursday, the 5th lunar day in the cyclic year Jaya.	Vīra Narasimha II ....

## ARRANGED ACCORDING TO DYNASTIES AND DATES.

## Contents and Remarks

Earliest authentic inscription discovered so far. Describes a battle between the Kadambas led by Vija Arasa and the Kēkayas and Pallavas in the presence of the warriors of the Sendrakas and Banas. Records the grant of the villages Palmaḍi and Mūlivalli to Vija Arasar by Mṛigeśa and Nāgēndra on the advice of the governor Paśupati of the Bhaṭṭāri family during the reign of the Kadamba king Kakustha.

Records the grant of the village Muttalavviyūr in Eddetṭorenādu by the Punnāṭa king Skandavarman of the Tāmrakāśyapa lineage and son of Rāshṭravarman. Important as giving the lineage of Punnāṭa kings, but believed to be spurious.

Records the grant of some land to the god Indrēśvara by Kētamalla Nāyaka, a subordinate of Vikramāditya (VI).

Records a battle between Bochiga, *mane-vagati* of Goggi and Uttavagaḍḍa.

Records the death of another house-servant (*manevagati*) of Goggi in the attack on the village Sangavalli.

Records the marriage of Devasetṭi with Gaurabbe, daughter of Rājādhirāja Chakravarti sarvajñapadada-gaṇḍan and the grant of certain honours to Dēvasetṭi : engraved by Satyavākyā . . . . yāchāri.

Fragmentary inscription : contains the eulogy of Ereyanga and Ballāla I.

Records the death of the queen Bammaladēvi and the suicide of Chāki-gauda on her death in connection with some vow.

Fragmentary. States that Viraballāla was residing at Mahavaleyadurga and refers to the queen Bammaladēvi.

Refers to some battle at Marigavāla during the reign of Vīra Nārasingadēva.

## List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
HOYSALAS— <i>contd.</i>			
84	19	Śaka 1152, Vikriti, Kartika śu 9, Bṛihavāra (17th October 1230).	Narasimha II ....
120	47	Śaka 1,200, Bahudhānya sam., Chaitra śu 1, Ādīvāra (24th April 1278).	Narasimha III ....
69	11	Sādhāraṇa sam. Phālguna śu 14, Ā (4th March 1311, Thursday?).	Ballāla III ..
VIJAYANAGAR.			
90	24	Śaka 1282 Vikāri sam., Pushya śu 2, Guruvāra (22nd December 1359, Sunday?).	Bukkaṇṇa Vodeyar I ....
94	25	Śaka 1290, Kilaka sam., Phālguna ba 10, Ā. (March 4, 1369).	Do ....
148	65	No date ....	Bukkarāya II ....
125	52	Śaka 1464, Plava sam., Māgha śu 14, Sōmavāra (January 30, 1542).	Achyutadēva ....
BELUR CHIEFS.			
61	4	Kali 1627, Sarvajit sam., Jyēṣṭha śu 10 (11th May 1527).	Krishṇappa Nāyaka ....
87	20	S' 1492 Pramodūta sam., Bhā. śu 3 (3rd September 1570).	Ere Krishṇappa Nāyaka ..
KELADI CHIEFS.			
149	66	Śaka 1602 Sidhārthi sam. Āsvija śu 10 (4th October 1679 A.D.)	Chennammāji ....
96	26	Śaka 1630 Sarvajitu sam., Māgha śu 5 (January 16, 1708 A. D.)	Basappa Nāyaka ..
NUGGEHALLI CHIEF.			
89	23	No date ....	Chikka Virarājaya ....

arranged according to Dynasties and Dates—*contd.*

---

Contents and Remarks

---

Viragal describing the exploits of a warrior named Mâraya in defending his village Hâlutore.

Describes the establishment of a fair (sante) by Manchaṇa-dâṇṇayaka and Chavuṇḍadeva.

Viragal describing the exploits of a warrior Mallagauḍa at the time of Mussalman invasion (Turukâya-vâgidalu).

Records the grant of the village Chêramanahalli renamed Chandapura in memory of his brother Chandapa Vodeyar by Teppada Nâganâna Vodeyar to Mallinâtha Vodeyar of Bêlûr and Koyade Vodeyar. The king is said to have been residing at Hariharapatâna in Hoysanânâdu.

Records the gift of some lands at Bâlehalli, etc., by mahâpradhâni Mâdarasa Vodeyar subordinate of Kumâra Virupaṇna Vodeyar, governor of Āraga for services of the god Virêsvaradevaru at Bâlehalli.

Records the gift of some land in Pratâpâdu in Pedekanda Châvâdi in the Gutti kingdom for services of the god Mallikârjuna.

Registers the gift of the village Âlûr for services of the god Nanjundeśvara by Achyutarâyaru Apayya for merit to the king Achyutadêva-mahârâyaru at Hampe.

Records the gift of the village Bilugunda for the god Siddheśvara at Hâsana (Hassan) by Bukkaṇa Nâyaka for the merit of Krishṇappa Nâyaka.

Records the grant of a kodagi to Viragonda of Mogasâvara by Sûrapanâyakaiya and the gaudus of Tagarenâd.

Records the gift of some lands of the annual revenue of 253 varahas by the queen to her family guru Sivalingasvâmi of Keḍâdi Kaśîpîṭha.

Records the grant of some lands to the matt of the Vîraśaiva priest Hâladevaru of Kuruva by the king.

Records the gift of the village Tolalu as umbâli to the Nuggehalli chief Chika Vîra-râjaiya, son of Virarâja Vader by Krishṇappa Nâyaka.

---

## List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
MYSORE KINGS.			
122	48	Śaka 1584, Śubhakrit sam., Chaitra śu 5 (14th March 1662).	Dēvarāja Vodeyar ....
124	49	No date ....	Do ....
64	8	Do ....	Chāmarāja Vodeyar (VII) ....
102	31	Do ....	Chāmarāja Vodeyar (IX) ....
102	32	Do ....	Do ....
109	37	Śaka 1782 Siddhārthi sam., Āsvija śu 10, Guruvāra (6th October 1859 A. D.)	Krishnarāja Vodeyar III ....
103	35	No date ....	Do ....
99	27	Chitrabhānu sam., Kartika śu 12, Mangalavāra (26th November 1822 A. D.)	Do ....
139	38	Śaka 1750 Sarvadhāri sam., Jyēshṭha ba 10, Sthiravāra (7th June 1828).	Do ....
107	36	Śaka 1758 Durmukhi sam., Āsvija śu 5 (15th October 1836 A. D.)	Do ....
139	54	Śaka 1776 Ānanda sam., Kārtika śu 10. Sōmavāra (30th October 1854 A. D.)	Do ....
PRIVATE GRANTS.			
68	10	Śaka 1319, Iṣvara sam., Chaitra śu 10 Guru (8th March 1397).	....
112	39	Śaka 1457, Vijaya sam., Bhādra- pada ba., 7, 10th Sept. 1583) taking Ś 1455 Vijaya.	....
115	43	Śaka 1436 (1514 A. D.) ....	Bhaṇḍāri Basavappa Vodeyar
118	44	Śaka 1436, Bhāva sam., Śrāvāṇa śu 1 (22nd July 1514 A. D.)	Do ....

arranged according to Dynasties and Dates—*concl.*

Contents and Remarks

Records the gift of the village Uppinahalli in Kañalesime by the queen Dēvājamma to the Viraśaiva Matt newly built by her at Kañale.

Records the grant of some village by Kāmaṇa, mahāprabhu of Kārenād to the sthānikas of the temples at Uppinahalli.

Contains the names of pilgrims to Rāmanāthpur.

Records the gift of two lamp-stands to the Śāntinātha Basti at Mysore by the queen Dēvirammani.

Records the gift of some vessels for the abhishēka of the god at the above basti by the queen Dēvirammani.

Records the construction of the building called Manōranjana Mahalu by the queen Muddu Krishnājammanṇi.

The record consists of 24 anuṣṭubh verses in Sanskrit invoking blessings on the king.

Records the gift of some land to Guruśāntappa of the matt at Dyāvalāpura.

Records the construction of the temple of Mahalingeśvara and the tank of Lingāmbudhi and also the grant of some lands for the above temple by the queen Lingājammanṇi.

Records the dedication of the temple of Prasanna Venkaṭeśa and other acts of charity made by Subrayadāsa and his brother to God.

Records the construction of the temple of Basavēśvara at Mallanamūle by Gurikāra Mallayya of Ambāvilāsa, an officer in the king's palace.

Records the consecration of the god Virabhadra by ..... Vāder.

Records the grant of the village Chikkahalli in Bütigahalli by Rangaya of Marupura to Sāntayadēvaru of Kāreganahalli as śrōtra-guttage.

Records the grant of Sindēnahalli, etc., by Bhañdāri Basavappa Vodeyar of Suttūr Matt to Agastyanātha, *nambi* (priest) in the temple of Sangamēśvara at Nanjalugu (Nanjangūd).

Records the gift of Boppanahalli, etc., by the above donor to Sirigeri Oderu at the temple of Sangamēśvara at Nanjangūd.

## APPENDIX 'A'.

## CONSERVATION OF MONUMENTS.

*In the year 1935-36.**(Based on the Annual Report of the Government Architect, Bangalore.)*

During the year, 38 monuments were inspected and suggestions for the proper preservation of those in need of repairs were forwarded to the authorities concerned.

**Monuments Visited.**

Inspection Reports from the Revenue Sub-Division Officers have become very rare in spite of the Government Order of the 14th September 1920; only about 30 reports have been received during the whole year. It is desirable that the several officers of the Public Works Department are also

made to visit such of the ancient monuments as are within their jurisdiction and send up reports to the Superintending Engineers, the Government Architect and the Director of Archaeology so that timely action may be taken in the matter of preservation without waiting indefinitely for the reports from the Revenue Department. Orders of Government are being sought for on this point.

The renovation work of the temples at Bēlūr and Halebid has made considerable progress and arrangements are being made to speed up the sanctioned programme

**Renovation.** Government have, in their Order No. 1783-88—Muz. 238-35-4, dated 27th June 1936, sanctioned Rs. 19,000 for this work out of Chatram Savings Fund.

Proposals for the renovation of the following monuments were also received during the year and were scrutinised.

(1) Narasimhasvāmi temple at Sugganahalli, Māgadi Taluk.

(2) Rāmēśvara temple at Kūjli, Shimoga Taluk.

No fresh monuments were declared "Protected" during the year.

It was reported during last year that the Gāndha-Bhēruṇḍa image on the top of the pillar at Belgāvi was knocked down and broken to pieces and that the pillar itself was gradually getting out of plumb. An estimate for

**Gandabherunda Pillar.** Rs. 2,055 for repairing the pillar and another for Rs. 445 for the preparation of a fresh image to be installed in place of the broken one was sanctioned in the Government Order of 22nd November 1935 and the Archaeological Department has undertaken to get the new image made by a reputed sculptor of Mysore.

The total amount of the estimates sanctioned for Ancient Monuments and other Muzrai Institutions during the year is Rs. 1,28,890-15-10. A statement of

**Expenditure on Conservation.** expenditure incurred during the year for the maintenance and repair of ancient monuments is appended.

STATEMENT OF EXPENDITURE INCURRED DURING THE YEAR  
1935-36 FOR THE MAINTENANCE AND REPAIR OF ANCIENT  
MONUMENTS.

BANGALORE DISTRICT.			
			Rs. a. p.
Gavipur	...	Gaṅgādharēśvara temple	... 1,453 0 0
Ardeśahalli	...	Inscriptions	... 10 0 0
Devanhalli	...	Tippu's Birth place	... 60 0 0
		Fort-wall	... 200 0 0
Kundāna	...	Palace site	... 30 0 0
Channapaṭṭna	...	Palace Building	... 507 0 0
Bangalore	...	Tippu Sultan's Palace	... 828 0 0
		Kempe Gowda's towers	... 51 0 0
		Fort Dungeon	... 43 0 0
		Cenotaph	... 60 0 0
		Basavēśvara temple	... 1,545 11 0
		Venkaṭaramaṇaśvāmi temple in Fort	... 400 0 0
Śivagaṅga	...	Gaṅgādharēśvara and Honnādevī temples.	... 2,361 0 0
Māgaḍi	...	Sōmēśvara temple	... 385 0 0
KOLAR DISTRICT.			
Kolar	...	Bara Inam Makan	... 580 0 0
		Makbara	... 150 0 0
Nandi	...	Bhoga-Nandīśvara temple	... 737 0 0
		Yoga-Nandīśvara temple	... 821 0 0
TUMKUR DISTRICT.			
Seṭṭikere	...	Yōgamādhava temple	... 965 0 0
MYSORE DISTRICT.			
Somanāthapūr	...	Kēśava temple	... 250 0 0
Seringapatam	...	Darya Daulat	... 75 0 0
		Other monuments	... 115 0 0
HASSAN DISTRICT.			
Javagal	...	Lakshmi-Narasimhaśvāmi temple	... 550 0 0
Uṇḍiganāl	...	Chaudēśvara temple	... 1,100 0 0
Gāṇḍasi	...	Kēśava devaru	... 210 0 0
Arsikere	...	Iśvara temple	... 320 0 0
Mosale	...	Twin temples	... 880 0 0
Manjarābād	...	Fort	... 590 0 0
Halebīd	...	Kēdārēśvara temple	... 100 0 0
		Hoysalēśvara temple	... 1,997 0 0
Bēīrū	...	Chennakēśava temple	... 6,450 0 0

## KADUR DISTRICT.

			Rs.	a.	p.
Amritapura	...	Amriteshvara temple ...	...	120	0 0
Marle	...	Siddheshvara temple ..	...	100	0 0

## SHIMOGA DISTRICT.

Belgavi	...	Gandabherunda pillar	...	2,500	0 0
Udri	...	Lakshminarayanasvami temple	...	1,450	0 0
Kadli	...	Ramesvara temple ...	...	820	0 0
Ikkeri	...	Aghoreshvara temple ...	...	516	0 0
Keladi	...	Ramesvara temple ...	...	3,200	0 0

## CHITALDRUG DISTRICT.

Harihar	...	Harihareshvara temple ...	...	604	0 0
Molakalmuru	...	Asoka's inscriptions ...	...	60	0 0
Heggere	...	Basti	...	20	0 0

MONUMENTS, ETC., INSPECTED BY THE DIRECTOR OF  
ARCHÆOLOGY AND HIS ASSISTANTS.

*During the year 1935-36.*

[\*Asterisk denotes Protected Monuments.]

Mysore District—

Naragunjī-bore near Gaṇaṅgūr	...	Graves
Muddanhalli-maṇṭi	do	do
Seringapatam	...	*De Havilland's Arch
Yeṭatore	...	Arkeśvara temple
		Vighnēśvara temple
		Kaisale-maṇṭapa
Krishṇarājanagar (New Yedatore)	...	Chandramauliśvara and Nārāyaṇa temples
Sāligrāma	...	Yogī-Narasimha temple
		*Rāmānujāchārya temple
		Jyotiirmayēśvara temple
		Ancient site
		Ancient course of the Kāverī river
Chunchukatte	...	Rāma temple
Chikkahanasōge	...	*Ādinātha Basti
Hassan District—		
Basavāpāṭna	...	Śāntiśvara temple
		Praṇatārthiharēśvara temple
		Lakshmikānta temple
		Shaṭbhāvarahitēśvara temple
		Sandalēśvara temple
Rāmanāthapura	...	Rāmēśvara temple
		Agastyēśvara temple
		Pattābhirāma temple
		Gōgarbha and Gāyatri rocks.
Mallarājapāṭna	...	Lakshmaṇēśvara temple
Gorūr	...	Trikūṭēśvara temple
		Kailāsēśvara temple
		Vāsudēva temple
		Narasimha temple
Arkalgūd	...	Lakshmiṇarasimha temple
		Amṛitēśvara temple
		Virabhadra temple
Sambhunāthapura	...	Svayambhunāthēśvara temple
Bēlūr	...	*Channakēśava temple
Āndale	...	Ancient site

Doddagaddavalli	... *Lakshmidēvī temple
Halebid	... *Hoysalēśvara temple
	... *Basti buildings
	... *Kēdārēśvara temple
Śettigere	... Dēvīramma temple
	... Mahishāsuramardini temple
Karagaḍa	... Āñjanēya temple and inscriptions
Hale-Bēlūr	... Vāsudēva temple
Malali	... Ancient temples
Manjarabad	... *Fort
Kadur District—	
Angaḍi	... Vāsantikā temple
	... *Bastis
	... *Kēśava, Pātālarudrēśvara and Mallēśvara temples.
Dēvavṛinda	... Rāmēśvara temple
Marle	... *Kēśava temple
	... *Siddhēśvara temple
Khāṇḍya	... *Mārkandēśvara and Janārdana temples
Bālehōnnur	... Virabhadra temple at Bālehalli
Śringēri	... *Vidyāśankara, Janārdana, Śāradā and other temples.
Sūsimoga District—	
Āgumbe	... Gopālakṛiṣṇa temple
Mēlige	... *Anantanāthabasti
	... Venkāṭaramaṇa temple
	Chauki-Honḍa
Humcha	... *Pāśvanātha basti
	... *Padmāvatī basti
	... *Pañchakūṭa basti
Nagar	... *Dēvagatī ponds
	... *Fort
	... Nilakantēśvara, Āñjanēya and Guḍde-Venkāṭaramaṇa temples.
	*Palace of Śivappa-nāyaka
Kaḍli	... *Rāmēśvara and Narasimha temples.

## APPENDIX 'B'.

List of Photographs taken during the year 1935-36.

Serial No.	Size	Description	View	Village	District
1	$6\frac{1}{2}'' \times 4\frac{3}{4}''$ ...	Vighnēśvara temple ...	Pillar ...	Velatore ...	Mysore
2	Do ...	...	View of the temple and the Kāvēri river.	Do ...	do
3	Do ...	Jyōtirmayēśvara temple.	Doorway ...	Sāligrāma ...	do
4	$12'' \times 10''$ ...	...	View of the Kāvēri river.	Chunchan-kaṭṭe.	do
5	$8\frac{1}{2}'' \times 6\frac{1}{2}''$ ...	Ādinātha basti	Doorway of the north cell	Chikkahana-sōge.	do
6	Do ...	Do	Interior view ...	Do ...	do
7	Do ...	Kēśava temple	Dvārapāla ...	Do ...	do
8	$6\frac{1}{2}'' \times 4\frac{3}{4}''$ ...	...	Vīragal on the tank bund	Do ...	do
9	Do ...	...	Stone inscription on the tank bund.	Do ...	do
10-12	Do ...	...	Graves ...	Naraguṇji-bōre near Gaṇaṅgūr.	do
13	Do ...	...	Do ...	Muddana-halli-maṇṭi	do
14	$12'' \times 10''$ ...	Victoria Jubilee Hall	Back view ...	Mysore ...	do
15	$8\frac{1}{2}'' \times 6\frac{1}{2}''$ ...	...	View of Krishnaraja Road	Do ...	do
16	$6\frac{1}{2}'' \times 4\frac{3}{4}''$ ...	...	Do ...	Do ...	do
17	$8\frac{1}{2}'' \times 6\frac{1}{2}''$ ...	Rāmēśvara temple ...	South-west view ...	Rāmanātha-pur.	Hassan
18-20	$6\frac{1}{2}'' \times 4\frac{3}{4}''$ ...	Lakshmaṇēśvara temple.	Figures on the wall ...	Mallarāja-paṭṭa.	do
21	$8\frac{1}{2}'' \times 6\frac{1}{2}''$ ...	Lakshmikānta temple	Lakshmi-Nārāyaṇa ...	Basavāpaṇa	do
22	Do ...	Trikūṭēśvara temple ...	North-east view ...	Gorūr ...	do
23	Do ...	Do	North-west view ...	Do ...	do
24	Do ...	Narasimha temple ...	Yōgānarasimha ...	Do ...	do
25	Do ...	Vāsudēva temple ...	Vāsudēva ...	Hāle-Bēlūr.	do
26	Do ...	Do	Inscription stone ...	Do ...	do
27	Do ...	Vishṇu temple ...	Front view ...	Malali ...	do
28	$12'' \times 10''$ ...	Fort	Yard ...	Manjarābad.	do
29	$10'' \times 8''$ ...	Do	Do ...	Do ...	do
30	Do ...	Fort gate	Ceiling ...	Do ...	do
31	Do ...	Do	Front view ...	Do ...	do
32	$12'' \times 10''$ ...	Hoysalēśvara temple.	East middle wall ...	Hālebīḍ ...	do
33	$6\frac{1}{2}'' \times 4\frac{3}{4}''$ ...	Durgā temple	Dēviramma figure ...	Settigere ...	do
34	$8\frac{1}{2}'' \times 6\frac{1}{2}''$ ...	...	Distant view of the Bābū- bujān hills.	Karagaḍa ...	do
35	$6\frac{1}{2}'' \times 4\frac{3}{4}''$ ...	Āñjanēya temple ...	Stone inscription ...	Do ...	do
36	$12'' \times 10''$ ...	Chandragupta basti ...	Sculptured screen ...	Śravaṇabelā- gola.	do
37	Do ...	Do	Do ...	Do ...	do
38	$10'' \times 8''$ ...	Do	Doorway ...	Do ...	do
39	Do ...	Bhadrabāhu cave	North-west view ...	Do ...	do
40	$12'' \times 10''$ ...	Vindhya-giri hill	Gōmaṭēśvara figure ...	Do ...	do
41	$10'' \times 8''$ ...	Do	Do ...	Do ...	do
42	$6\frac{1}{2}'' \times 4\frac{3}{4}''$ ...	Do	Do ...	Do ...	do
43-44	$10'' \times 8''$ ...	Do	Views of Kalyāṇi and Chandragiri.	Do ...	do

APPENDIX B—*contd.*

Serial No.	Size	Description	View	Village	District
45	$6\frac{1}{2}'' \times 4\frac{3}{4}''$ ...	Isvara temple ...	Stone inscription ...	Halmidi ...	Hassan
46	Do ...	Isvara temple ...	Front view with the stone inscription.	Do ...	do
47	$8\frac{1}{2}'' \times 6\frac{1}{2}''$ ...	Vasantikā temple ...	Figure of the goddess ...	Angalī ...	Kadur
48	Do ...	Ādinātha basti ...	Ādinātha ...	Do ...	do
49-50	$6\frac{1}{2}'' \times 4\frac{3}{4}''$ ...	Sāntinātha basti ...	Yaksha and Yakshī ...	Do ...	do
51	$8\frac{1}{2}'' \times 6\frac{1}{2}''$ ...	Rāmēśvara temple ...	South-west view ...	Dēvavinda ...	do
52	Do ...	Do ...	Navaraṅga doorway ...	Do ...	do
53	$6\frac{1}{2}'' \times 4\frac{3}{4}''$ ...	Do ...	Pārvati figure ...	Do ...	do
54	$8\frac{1}{2}'' \times 6\frac{1}{2}''$ ...	Kēśava temple ...	Interior view ...	Marle ...	do
55	Do ...	Do ...	Kēśava figure ...	Do ...	do
56	Do ...	Do ...	Garuda on Pedestal ...	Do ...	do
57	$6\frac{1}{2}'' \times 4\frac{3}{4}''$ ...	Do ...	North-east view ...	Do ...	do
58	Do ...	Do ...	South niche ...	Do ...	do
59	Do ...	Do ...	West niche ...	Do ...	do
60	Do ...	Do ...	South-east view ...	Do ...	do
61	Do ...	Siddhēśvara temple ...	South-west view ...	Do ...	do
62	Do ...	Mārkanḍeya temple ...	Elephant ...	Khāṇḍya ...	do
63-64	$8\frac{1}{2}'' \times 6\frac{1}{2}''$ ...	...	View of the Bhadrā river.	Bālehonnūr.	do
65	$6\frac{1}{2}'' \times 4\frac{3}{4}''$ ...	Virabhadra temple at the mutt.	South-west view ...	Bālehalli ...	do
66-67	$8\frac{1}{2}'' \times 6\frac{1}{2}''$ ...	Vidyāśankara temple.	Distant views ...	Sringeri ...	do
68	Do ...	Do ...	North-east view ...	Do ...	do
69	Do ...	Do ...	North-west view ...	Do ...	do
70	Do ...	Do ...	South-west view ...	Do ...	do
71	Do ...	Do ...	South-east view ...	Do ...	do
72-81	$6\frac{1}{2}'' \times 4\frac{3}{4}''$ ...	Do ...	Wall images ...	Do ...	do
82	$8\frac{1}{2}'' \times 6\frac{1}{2}''$ ...	Śāradā temple ...	Interior view ...	Do ...	do
83-84	Do ...	Dēvagaṅgā ponds ...	Views ...	Nagar ...	Shimoga
85	$12'' \times 10''$ ...	...	Śivappa Nāyaka's Palace ruins.	Do ...	do
86-87	$10'' \times 8''$ ...	...	Do ...	Do ...	do
88	$8\frac{1}{2}'' \times 6\frac{1}{2}''$ ...	...	Do ...	Do ...	do
89	Do ...	Fort gate ...	View from South ...	Do ...	do
90	$12'' \times 10''$ ...	Gōpālakrishna temple	Gōpālakrishna image ...	Āgumbe ...	do
91	$8\frac{1}{2}'' \times 6\frac{1}{2}''$ ...	Narasimha temple ...	South-east view ...	Kūḍli ...	do
92	Do ...	Do ...	Narasimha image ...	Do ...	do
93	Do ...	Rāmēśvara temple ...	South view ...	Do ...	do
94	$12'' \times 10''$ ...	Kallēśvara temple ...	Central ceiling ...	Aralaguppe ...	Tumkur
95	$10'' \times 8''$ ...	Do ...	Do ...	Do ...	do
96	Do ...	Do ...	Umāmāhēśvara image ...	Do ...	do
97	$8\frac{1}{2}'' \times 6\frac{1}{2}''$ ...	Do ...	Do ...	Do ...	do
98	Do ...	Do ...	Vīragal ...	Do ...	do
99	Do ...	Do ...	Kēśava image ...	Do ...	do
100	Do ...	Do ...	Perforated screen ...	Do ...	do
101-102	$8\frac{1}{2}'' \times 6\frac{1}{2}''$ ...	Kēśava temple ...	Mythological friezes ...	Do ...	do
103-114	$6\frac{1}{2}'' \times 4\frac{3}{4}''$ ...	Do ...	Wall images ...	Do ...	do
115	Do ...	Nandi hills ...	View of Glentilt ...	Nandi ...	Kolar
116	Do ...	Do ...	View of Cubbon's bungalow.	Do ...	do
117	Do ...	Do ...	Hill view ...	Do ...	do

APPENDIX B—*concl.*

Serial No.	Size	Description
118-120	6 $\frac{1}{2}$ " x 4 $\frac{3}{4}$ " ...	Copper plate inscription of Dēvarāju and seal.
121-122	Do ...	Do in the mutt at Bālehalli.
123-124	12" x 10" ...	Do of the Punnād king Skandavarma.
125	6 $\frac{1}{2}$ " x 4 $\frac{3}{4}$ " ...	Do do —— seal.
126	10" x 8" ...	Stone inscription of the Gaṅga king Nītimārga.
127	Do ...	Do of the reign of the Hoysala king Viraballāla II from Sondūr. (Kumārasvāmi Bēṭṭa.)
128	Do ...	Ancient coins from the extreme South of India.

## APPENDIX 'C'.

## List of Drawings prepared during the year 1935-36.

1. Bastihalli, Halebīd	...	...	Bastis	...	Ground plan.
2. Basrāl	...	...	Mallikārjuna temple	...	Do
3. Kōlār	...	...	Sōmēśvara temple	...	Do
4. Kaivāra	...	...	Amaranārāyaṇa temple	...	Do
5. Āvaṇi	...	...	Lakshmanēśvara temple	...	Do
6. Siti	...	...	Bhairava temple	...	Do
7. Chikka-Hanasōge	...	...	Ādinātha Basti	...	Do
8. Seringapatam	...	...	...	...	Guide map.
9. Tree of Indian Paleography, in Kannada.					
10. Symbols met with on the ancient coins from the extreme South of India.					



E R R A T A .

---

Page	2	line	3	<i>read</i>	Peixoto	<i>for</i>	Peripoto
"	9	"	13	"	' as peculiar '	"	' as Keśava peculiar '
"	13	"	13	"	V	"	VII
"	57	"	8	"	Āśhādha	"	Āshha
"	61	"	25	"	Yōgānarasimha	"	Yōgamādhava
"	64	"	7	"	ର୍ଦ୍ରପ୍ରତ୍ୟନ୍ଧବ୍ୟାପ୍ତି ରୂପ	"	ର୍ଦ୍ର ପ୍ରତ୍ୟନ୍ଧ ର୍ଦ୍ରପ୍ରତ୍ୟନ୍ଧବ୍ୟାପ୍ତି
"	94	"	12	<i>add after 25</i> (See M. A. R. 1932, No. 44—Reading and translation slightly revised, with transliteration).			
"	116	"	36	<i>delete</i>	' owing to '		
"	132	"	25	<i>read</i>	his <i>for</i> hir		

---



## INDEX

## A

PAGE	PAGE
Abbūr, <i>village</i> ,	126
Abūra-māgāni, <i>division</i> ,	126
Achemenian, <i>family of kings</i> ,	26
Achyuta, <i>god</i> ,	74
Achyutrāya, <i>Vijayanagar king</i> ,	126
Achyutarāyaru, <i>do</i>	126
Ādavāni, <i>village</i> ,	66
Adādhīrāma, <i>chief of Arakere</i> ,	57
Addēri, <i>village</i> ,	152
Ādeṇṇa, <i>private person</i> ,	65
Ādinātha, <i>god, temple at Bastihalli</i> ,	9
<i>temple at Chikkahanasōge</i>	8
<i>shrine of</i> ,	8
<i>image of</i> ,	8, 9, 17
Aditi, <i>goddess</i> ,	132
Ādityas, <i>gods</i> ,	106
Ādivari, <i>a kind of dowry?</i>	141
Ādōni, <i>see Ādavāni</i> ,	66
Adur, <i>village</i> ,	60
Agale, <i>do</i>	83
Agastya, <i>sage</i> ,	25
Agastyanātha, <i>priest</i> ,	117
Agastyēśvara, <i>god, temple of</i> , 11, <i>temple at</i>	
<i>Rāmanāthapura</i> ,	64, 66
Aghōrēśvara, <i>god, temple at Ikkeri</i> ,	66
Aghōrēśvara Ningapa, <i>devotee</i> ,	66
Agni, <i>god</i> ,	107
<i>figure of</i> ,	28
Agra, <i>city</i> ,	26
Āgumbe, <i>village</i> ,	37, 40
Aigūr, <i>do</i>	58
Aihole, <i>inscription of</i> ,	26
Airāvata, <i>celestial elephant</i> ,	74, 107
Aiyampoiil, <i>place</i> ,	3
Ālambādi, <i>village</i> ,	57
Ālambgiri, <i>place</i> ,	3 n2
Ālanahalli, <i>village</i> ,	109
Āla, Alapas, <i>family</i> ,	74
Ālu Kadamba, <i>subordinate of Kākustha</i> ,	74,
<i>78, 79</i>	
Ālu, Alupa, <i>dynasty</i> ,	78, 79
Alupas, <i>dynasty</i> ,	78, 81
Alur, <i>grant of</i>	134
Ālurādi Māchayya, <i>private person</i> ,	64
Āluva, <i>kings</i> ,	68
Ālvārs, Śrīvaishṇava <i>saints, images of</i> ,	6
Akamma, <i>private person</i> ,	142
Ambāvilāsa, <i>a department in the Mysore</i>	
<i>Palace</i> ,	139
Ammanavaru, <i>goddess, figure of</i> ,	142
Amritamma, <i>queen of Dēvarāja Vodeyar</i> ,	
<i>125</i>	
Amritāpura, <i>village</i> ,	6
Amritēśvara, <i>god, temple at Arkalgad</i> ,	12
Amsterdam, <i>city</i> ,	43
Ānāji, <i>inscription of</i> ,	75, 76, 80, 81
Ānalikoppa, <i>village</i> ,	152
Ananta, <i>god</i>	74
Anantaguru, <i>Jaina guru</i> ,	83
Anantajiya, <i>priest</i> ,	83
Anantanātha, <i>god, Basti at Mēlige</i> , 38	
<i>image of</i> ,	38, 101
Anantanāthasvāmi, <i>god</i> ,	38
Ananta-tirthankara, <i>god</i> ,	101
Anantapur, <i>district</i> ,	79
Ananta-vrata, <i>a special form of worship of</i>	
<i>the Jaina tirthankara named Ananta</i> ,	101
Āndāl, <i>goddess, image of</i> ,	6
Andhakāri, <i>god, do</i>	31
A new type of Purāṇa Coins, <i>work</i> ,	48
Angaḍi, <i>village, ancient site at</i> , 1, <i>village</i> ,	
<i>17, 19</i>	
Ānjanēya, <i>god, temple of</i> , 43, <i>image of</i> ,	
<i>18, 19</i>	
<i>shrine of</i> , 11, 108	
Ānjanēya-Hanumantēśvara, <i>god, temple of</i>	9
Ankakkāra, <i>private person</i> ,	4
Ankakkāran, <i>do</i>	3
Ankakkārēśvara, <i>god, temple of</i> ,	3
Ankanāthēśvara, <i>god</i> ,	6
Ankolegāl, <i>village</i> ,	132
Ankor-vat, <i>place</i> ,	30

PAGE	PAGE	
Annals of the Mysore Royal Family, <i>work</i> , 54, 55n2, 56, 57n2	Ardhanārīśvara, <i>god, image of</i> , 31	
Annagavuḍa, <i>private person</i> , 31	Arehalli, <i>village</i> , 90	
Annapūrnā, <i>goddess, image of</i> , 54	Arekoṭhāra, <i>same as Chāmarājanagar</i> , 58	
Antembaragaṇḍa, <i>title</i> , Apaṇa, <i>private person</i> , Apayyanavaru, <i>private person</i> , Apīta-kuchāmbā, <i>goddess, image of</i> , Appanaprabhugavunda, <i>private person</i> , Ārādhya Rāma Krishṇaprabhu, <i>private person</i> , Ārāga, <i>kingdom</i> , Arakere, <i>village</i> , Araḷiyakere, <i>do</i> Aśādāvāṇi, <i>place</i> , Arasu, <i>family</i> , Aravamuthan, T. G., <i>author</i> , Archaeological Museum, <i>at Mysore</i> ,	Ārida-gōtra, <i>family</i> , Ārikūṭhāra, <i>same as Arekuṭhāra</i> , Arjuna, <i>Mahābhārata hero, figure of</i> , 23, 27, 28 Arkalgūḍ, <i>town and taluk</i> , 1, 12, 13, 57, 64 Ārkeśvara, <i>god, temple at Yedatore</i> , 3, 4 Ārsikere, <i>same as Arasikere</i> , Ārūr, <i>village</i> , Asuras, <i>demons, group of</i> , Āśvamēdha, <i>episode in Mahābhārata</i> , Āvani, <i>place</i> , Avaniyamma, <i>Chalukya chief</i> , Avichārapura, <i>same as Sāligrāma</i> , Avinita, <i>Ganga king</i> , Āyitagavuda, <i>private person</i> ,	132 66 23, 27, 28 70 146 23 27 57 114 7 138, 139 89

## B

Bābābuḍan, <i>hills</i> , Bādāmi, <i>inscription of</i> , Bagavāḍi, <i>village</i> , Baira-Nāyaka, <i>chief of Channapaṭṭa</i> , Balarāma, <i>god, image of</i> , Balehalli, <i>village</i> , Balehalli-maṭha, <i>matt at Balehalli</i> , Balehonnūr, <i>village</i> , Baleya-Patṭana, <i>place</i> , Bali, <i>demon, group of</i> , Ballāla, <i>Hoysala king</i> , Ballāla II, <i>do</i> , Ballāla III <i>do</i> , Ballāla IV <i>do</i> , Ballāla-Poysalēśa, <i>same as Ballāla I, Hoysala king</i> , Ballubhūpati, <i>same as Ballāla</i> , Balugaya, <i>private person</i> , Bammaladēvi, <i>queen of Nārasimha I</i> , Bammaladēvi, <i>queen of Ballāla II</i> , Bammasandra, <i>place</i> , Bāṇa, <i>dynasty</i> , Banada-gadde, <i>name of land</i> , Banavāsi, <i>place</i> , Bangalore, <i>district, taluk and city</i> , Bangapanalle, <i>state</i> ,	16 76, 77 63 57 30 25, 94, 96 96 24, 25, 94 67, 68 22, 30 67, 68 60, 89 70 70 68 68 83 89 60 58 74, 79, 81 152 24 1, 2, 115 147, 148	Bāraṇāsi, <i>same as Benares, city</i> , Barddadēvaru, <i>Jaina guru</i> , Basappa Nāyaka I, <i>Keladi chief</i> , Basava, <i>bull god, figure of</i> , Basavalingaṇa, <i>general</i> , Basavanapura, <i>village, inscription of</i> , Basavanpur, <i>do</i> , Basavāpaṭṭa, <i>village</i> , Basavēśvara, <i>god, temple of</i> , Baṭari Kākustha, <i>Kaṭamka king</i> , Bāviseṭṭi, <i>private person</i> , Bavagauda, <i>donor</i> , Bayalnād, <i>country</i> , Bēḍarahalli, <i>village</i> , Bednore, <i>same as Nagar</i> , Bēgūr, <i>village, hobli of</i> , Belgāmi, <i>place</i> , Bellāri District, Bēlūr, <i>town, taluk</i> , 24, 57, 61, 66, 67, 68, 69, 70, 71, 72, 74, 79, 80, 93 Belvala, <i>kingdom</i> , Benṇur, <i>plates of</i> , Bettada Chāmarāja, <i>Mysore king</i> , Bettada Chāmarasa, <i>do</i>	133 143 97, 98 12, 25, 45 56 75, 133, 135, 139 126, 135, 136, 137, 137 9, 64 139 78 14 113 89 126 41, 42, 45 143 8 66 1, 2, 8, 17, 18, 21, 24, 57, 61, 66, 67, 68, 69, 70, 71, 72, 74, 79, 80, 93 89 75 55 55
--	---	---	--

PAGE	PAGE
Bettada Vađeyar, <i>Rājavodeyar's son</i> , 56	Biredēva, <i>god, temple of</i> , 24, <i>image of</i> , 24
Bettada Vodeyar, <i>do</i> 56	Bittuvatta, 64
Bettapa, <i>general</i> , 56	Blakiston, <i>archæologist</i> , 2
Bettadapur, <i>village</i> , 6	Bochchēśvara, <i>god, temple of</i> , 83
Bhadrā, <i>river</i> , 24, 25, 45	Bōchiga Dharmasetti, <i>private person</i> , 114
Bhadra, <i>private person</i> , 71	Bokkasada Siddabasavaiya, <i>private person</i> , 97, 99
Bhagīratha, <i>Kadamba king</i> , 80	Bōla, <i>private person</i> , 142
Bhairava, <i>god, image of</i> , 3, 10, 22, 23, 24, 29, 32, 45, <i>shrine of</i> , 23, 59	Bōla Chāmarāja, <i>Mysore king</i> , 55
Bhairava Nāyaka, <i>chief of Kaḍaba</i> , 58	Bōla Chāmarāja Vodeyar, <i>do</i> 55
Bhairavī, <i>goddess, image of</i> , 22	Bombay, <i>presidency</i> , 35, 149
Bhaṇḍāri Basavappa Odeyar, <i>head of Suttur matt</i> , 117, 118	Boppanahalli, <i>village</i> , 119
Bharuśakti, <i>Sindraka king</i> , 79	Brahma, <i>god, image of</i> , 7, 22, 28, 29, 30, 31, 34, <i>god</i> , 106
Bhaṭṭaha, <i>prince or general?</i> 80	Brahman, <i>sect</i> , 55, 83, 86, 95, 107, 117, 120, 133, 136
Bhaṭṭari, <i>family of</i> , 78	Brāhmī, <i>goddess, image of</i> , 17
Bhaṭṭarikula, <i>family</i> , 74, 78	Brahmi, <i>characters of</i> , 47
Bhīmēśvara, <i>god, 146, temple at Kaḍagattur</i> , 146	Brahmin, <i>same as Brahman</i> , 74
Bhōgēśvara, <i>god, temple at Kirugunda</i> , 124	Brihad Bāṇas, <i>dynasty</i> , 80
Bhringi, <i>god</i> , 32, 34	Brihaspati, <i>god</i> , 132
Bhū, <i>goddess, image</i> , 21	Brihat-Kathā-kōśa, <i>work</i> , 135
Bhujaga, <i>Punnāṭa king</i> , 136, 137	Buddha, <i>form of</i> , 22, <i>image of</i> , 30, 31
Bhujangādhirāja, <i>do</i> 139	Buddhist, 26, 135
Bhujanga Vaderu, <i>chief of Toranāḍ</i> , 58	Budha, <i>god</i> , 106
Bhūtadagudi, <i>temple of</i> , 19	Bukṣaṇanāyaka, <i>subordinate of Krishnapa Nayaka</i> , 61
Bidarada Nanjundādēvaru, <i>private person</i> , 119	Bukka, <i>Vijayanagar king</i> , 26, 35
Bidarūr, <i>village, s. a. Nagar</i> , 152	Bukka I, <i>do</i> , 94, 95
Bidnūr, <i>do</i> 152	Bukka II, <i>do</i> , 94
Bikkōdu, <i>village</i> , 87, 88	Bukkaṇṇa Vodeyar, <i>do</i> , 93
Bilgunda, <i>do</i> 61	Bukkapa Nayaka, <i>same as Bukaṇanāyaka</i> , 61
Bilikere Dēvīrammaṇṇi, <i>queen of Rāja Vodeyar</i> , 57	Bukkarāya, <i>Vijayanagar prince</i> , 149
Bilugunda, <i>see Bilgunda</i> , 61	Bull, <i>mark on coin</i> , 47, 51
Bimlipatam, <i>taluk</i> , 49	Bütigahalli, <i>village</i> , 113, 114
Binnamangala, <i>place</i> , 4n3 24	Büttipura <i>do</i> , 57

## C

Caduceus, <i>symbol of</i> , 47, 50, 51	Chākagauḍa, <i>warrior</i> , 89
Catalogue of the coins in the Indian Museum, <i>work</i> , 47 n1	Chākagāvuḍa, <i>same as Chakagauḍa</i> , 89
Catalogue of the Mysore Government Oriental Library, <i>work</i> , 55	Chakragotta, <i>place</i> , 89
Catholic Church, 44	Chālukya, <i>dynasty</i> , 15, 48, 68, 148
Chāgigauḍa, <i>private person</i> , 89	Chālukyan, <i>style of</i> , 26, 33, 34, 35, 40
Chaitya, <i>mark on coin</i> , 47, 48, 49, 50, 51	<i>inscription of</i> , 76
	Chālukya Vikrama, <i>era</i> , 148
	Chāmarāja, <i>Mysore king</i> , 65, 102
	22*

PAGE	PAGE
Chāmarājanagar, town, <i>inscription of</i> , 125	Chandapura, <i>village</i> , 93
Chāmarāja Vodeyar, <i>Raja Vodeyar's son</i> , <i>Mysore king</i> , 56, 57	Chennakēśava, <i>god, temple at Bīlār</i> , 18, 66, 68, 70, 71, 72
Chāmarāja Vodeyar VII, <i>Mysore king</i> , 65, 66	Chennamīnāji, <i>Queen of Kelādi</i> , 97, 99, 149, 151, 152
Chāmarāja Vodeyar IX, <i>do</i> 102	Chennamma Nāyaka, <i>chief of Śālya</i> , 58
Chāmūndā, <i>goddess</i> , 54	Chennarājiah, <i>chief of Arekoṭhāra</i> , 58
Chāmūndēśvari, <i>do</i> 111	Chennarāyapaṭna, <i>inscription of</i> , 60
Chandagāla, <i>village</i> , 126	Chennigarāya, <i>god, temple of</i> , 9
Chandapa Vodeyar, <i>private person</i> , 93	Chēramanahalli, <i>village</i> , 93
Chandāpura, <i>village</i> , 90	Chikavīrarājaya, <i>chief of Nuggehalli</i> , 89, 90
Chāndikēśvara, <i>god, shrine of</i> , 3	Chikka, <i>chief</i> , 56
Chandragiri, <i>hill</i> , 39	Chikkabettāda Rāja Vodeyar, <i>Raja Vode-</i> <i>yar's son</i> , 56
Chandragutti, <i>kingdom</i> , 95	Chikka-Dēvarāja, <i>Mysore king</i> , 57
Chandramandala, <i>group of images</i> , 31	Chikka-Dēvarāja Vadeyar, <i>do</i> 125
Chandramaulīśvara, <i>god, temple at Krishna-</i> <i>rājanagar</i> , 5	Chikkahalli, <i>hamlet of Bātigahalli</i> , 112, 113, 114
Chandranātha, <i>god, shrine of</i> , 8	Chikkahanasōge, <i>village</i> , 8
Chandraśēkhara, <i>god, image of</i> , 31	Chikkaiyana-chhatra, <i>village</i> , 139, 140, 142
Chandraśēkhara Nāyaka, <i>chief of Hosur</i> , 58	Chikkappa Gauda, <i>chief of Maddagiri</i> , 57
Chandraśēkhara śāstrigal, <i>private person</i> , 149	Chikkayyana-chhatra, <i>village</i> , 125
Chandravallī, <i>inscription of</i> , 75, 79, 135	Chikmagalur, <i>town and taluk</i> , 1, 19, 20, 74, 79
Changālva, <i>dynasty</i> , 8	Chilahalli, <i>village</i> , 117, 119
Channadyāvayya, <i>chief of Heganadyāna-</i> <i>kōṭe</i> , 58	Chingahebāruva, <i>donor</i> , 113
Channapaṭna, <i>town</i> , 1, 57, 66	Chintāmaṇi Narasimha, <i>god</i> , 46
Channappāji Arasu, <i>private person</i> , 126, 133	Chitaldrug, <i>district and town</i> , 63, 93
Channarāyadurga, <i>place</i> , 57	Chitragupta, <i>god, image of</i> , 29
Channarāyapaṭna, <i>taluk</i> , 90	Chokkappa Nāyaka, <i>chief of Madura</i> , 57
Channavīraṇpōdeyaru dēvaru, <i>Vīraśaiva</i> <i>guru</i> , 145	Chōla, <i>dynasty</i> , 4, 8, 67, 86, 115, 122, 141 <i>period of</i> , 24, <i>temple of</i> , 26, <i>type of</i> , 5
Chaudarasa, <i>private person</i> , 146	Chunchankatte, <i>village</i> , 5, 7, 39
Chaududēvi, <i>do</i> 142	Cobra, <i>mark on coin</i> , 47
Chauki-Hōṇḍa, <i>pond</i> , 40	Crozier ? <i>mark of</i> , 48
Chāvuṇḍadēva, <i>minister</i> , 122	

## D

Dadigavādi, <i>village and province</i> , 115	Dalavāyi Lingaṇṇa, <i>general of Mysore</i> , 66
Dadigavāli, <i>do</i> 115	Dalavāys, <i>generals</i> , 56
Dakhan, 80	Dānava, <i>demon</i> , 74
Dakshabrahma, <i>god, image of</i> , 32	Daṇḍayaka, <i>line of</i> , 55
Dakshiṇa, <i>same as South India</i> , 78	Danikāra Padmaiya, <i>private person</i> , 100
Dakshiṇāmūrti, <i>god, image of</i> , 29	Dāsarājiah, <i>general</i> , 56
Dakshiṇāpatha, <i>see Dakshiṇa</i> , 74, 79	Deccan, 45
Dalavāyi Bannūru Lingaṇṇa, <i>general of</i> <i>Mysore</i> , 66	Delhi, <i>sultan of</i> , 70
	Dēsamāṇikyasetti, <i>private person</i> , 122

PAGE	PAGE		
Dēsiga-Gaṇa, <i>sect</i> ,	8	Dharmarāja, <i>Mythological king</i> ,	132
Dēvagangā, <i>ponds</i> ,	40, 41	Dharwar, <i>district</i> ,	149
Dēvalige-Elpattu, <i>division</i> ,	79	Dhavalapura, <i>same as Kittūr</i> ,	132, 134
Dēvalige-nādu, <i>do</i>	79, 81	Dikpālakas, <i>figure of</i> , 17, 21, 22, 23, 28, 45	
Dēvalige-Vishaya, <i>do</i>	79, 81	Dikshit, K. N., <i>archaeologist</i> ,	2
Dēvājammanṇi, <i>queen of Kanthirava Narasarāja</i> ,	123	Dilīpa, <i>Purānic king</i> ,	107
Dēvarāja, <i>private person</i> ,	101	Doddayajiya, <i>engraver</i> ,	90
Dēvarāja-nripati, <i>see Dēvarāja</i> ,	101, 102	Dodballāpur, <i>taluk</i> ,	136
Dēvarāja Odeyar, <i>king of Mysore</i> ,	123	Doddabēṭṭada Rāja Odeyar, <i>Rāja Vodeyar's son</i> ,	56
Dēvarāja Vaḍeyaraiya, <i>do</i>	123	Dodda Dēvarāja, <i>Mysore king</i> ,	57
Dēvarāja Vodeyar,	do	Doddagaddavalli, <i>village</i> ,	12
Dēvanahalli, <i>taluk</i> ,	136	Donne Śīna, <i>private person</i> ,	65
Dēvarahalli, <i>village</i> ,	122	Dōrasamudra, <i>same as Halebīd</i> ,	68
Dēvarasanahalli, <i>do</i>	120	Dravidian, <i>style of</i> ,	13, 17, 26, 33, 34, 35, 36, 37, 42
Dēvarāyanadurga, <i>place</i> ,	58	Dubreuil, <i>author</i> ,	138
Dēvas, <i>group of</i> ,	23	Dugga, <i>Chālukya chief</i> ,	114, 115
Dēvaseṭṭi, <i>private person</i> ,	141	Durgā, <i>goddess, image of</i> ,	19, 23, 29, 34
Dēvavṛinda, <i>village</i> ,	18, 43	Durga, <i>same as Dugga, Chālukya chief</i> ,	114
Dēvī, <i>goddess, image of</i> ,	12, 18	Durgādēvi, <i>goddess</i> ,	106
Dēvīramma, <i>same as Durgā</i> ,	19	Durvinīta, <i>Ganga king</i> ,	135, 138, 139
Dēvīrammaṇi, <i>queen of Chāmarāja</i> ,	102	Dvārāvāti, <i>city</i> ,	85, 89, 121
Dhanikāra Padmaiya, <i>private person</i> ,	102	Dvivēdi Kottamaśarma, <i>private person</i> ,	132
Dharaṇīvarāha, <i>god, image of</i> ,	22, 31	Dyāvalāpura, <i>village</i> ,	100
Dharma, <i>god</i> ,	29, 107, 152	Dyāvarāja Vodeyar, <i>Ummattūr chief</i> ,	56
Dharmarāja, <i>same as Yama</i> ,	107		

## E

Echiganahalli, <i>village</i> ,	142, 143	Elephant, <i>mark on coin</i> ,	47, 49, 51, 52
Ededorenād, <i>division</i> ,	141, 142	Ella-Bhaṭari, <i>Bhaṭari prince</i> ,	74, 79, 81
Edetorenād, <i>do</i>	136	Eloy Joze Correa peripoto, <i>author</i> ,	2
Edettorenād, <i>do</i>	142	Eltiyamma, <i>private person</i> ,	141
Edettorenādu, <i>do</i>	132, 134	Era Krishṇapa Nāyaka, <i>Bēlār chief</i> ,	61
Edettore-nādu-vishaya, <i>division</i> ,	134	Era Krishṇappa Nāyaka,	87
Edevamurāri, <i>title</i>	97	Ereyanga, <i>Hoysala king</i> ,	67, 67
Edevari, <i>warrior</i> ,	114	Etiga Muļūru, <i>village</i> ,	118
Edgar Thurston, <i>scholar</i> ,	49		

## F

Fleet, <i>scholar</i> ,	134, 135, 136, 138	Fortress, <i>mark on coin</i> ,	47, 50
Flower, <i>mark on coin</i> ,	51		

## G

Gadde mane, <i>inscription of</i> ,	75	Gajāsuramardana, <i>god, group of</i> ,	22, 31, 45
Gadhol, <i>place</i> ,	65	Gajēndramōksha, <i>do</i>	22
Gajalakshmi, <i>group of, on the lintel</i> ,	3, 8, 33, 37, 45	Gammaṭa Rangappa, Nāyaka, <i>chief of Ratnagiri</i> ,	57

PAGE	PAGE
Gana, <i>Siva's attendant figure of</i> , 28, 74	Girijāmbā, <i>goddess, image of</i> , 43
Gaṇapati, <i>god, image of</i> , 3, 10, 11, 12, 14,	Gōgarbha, <i>place</i> , 11, 64
23	Goggi, <i>Chālukya, chief</i> , 114, 115
Gandharva, <i>god</i> , 36	Gonibid, <i>village</i> , 18
Gaṇeśa, <i>god, image of</i> , 10, 16, 22, 23, 29, 32,	Gopāladāsa, <i>private person</i> , 108
45, <i>god</i> , 106	Gopālakrishṇa, <i>god, on lintel—16, temple at Āgumbe</i> , 37
Ganga, <i>dynasty</i> , 19, 134, 135, 138, 141,	Gopālakrishna Sastry, <i>private person</i> , 4
inscription of, 76, 79, days of, 10, 18	Goraur, <i>same as Gorur</i> , 62
Gangādhara Sanskrit College, at Hubli,	Goravur, <i>do</i> , 13
149	Goravādi, <i>village</i> , 119
Gangādharaśvara, <i>god, temple at Seringapatam</i> , 3, 22	Gorur, <i>do</i> , 13, 15, 61, 63
Gangagauḍa, <i>private person</i> , 144	Gövardhanadhāri, <i>god, figure of</i> , 16
Gangarāja Vodeyar, <i>Ummattūr chief</i> , 56	Gövinda Dhaṇāyaka, <i>chief</i> , 56
Gangavādi-sthāla, <i>division</i> , 89	Grāma, <i>village</i> , 57
Ganges, <i>river</i> , 113, 117, 120, 143	Greek, <i>pattern of</i> , 36
Garuḍa, <i>god, figure of</i> , 6, 16, 21, 24, on pedestal, 25, 30, 31, 32, 34, 38, group of, 29, shrine of 35.	Gudde-Venkaṭaramaṇa, <i>god, temple of</i> , 43
Gaurabbe, <i>private person</i> , 141	Gūḍumādi, <i>place</i> , 57
Gaurakka, <i>do</i> , 141	Gummareḍdi, <i>plates of</i> , 135
Gautama, <i>sage</i> , 55	Gundlupet, <i>taluk</i> , 1, 143
Gavimāṭha, <i>monastery</i> , 145	Gupta, <i>dynasty</i> , 78, 138
Gāyatri, <i>sacred mantra</i> , 65	Guru, <i>same as Brihaspati, god</i> , 106
Ghaṭi Modalāri, <i>chief</i> , 58	Gurudēvan Śōmayya, <i>donee</i> , 149
Giridurgamalla, <i>title</i> , 59	Guruśāntappa, <i>Viraśaiva priest</i> , 100
	Guruvīra Lingadēvaiya, <i>Viraśaiva priest</i> , 102
	Gutti, <i>kingdom</i> , 149

## H

Hadīyagatta, <i>place</i> , 88	Hanuma Nāyaka, <i>chief</i> , 57
Hāgalavāḍi, <i>do</i> , 58	Hare, <i>same as Hari, god</i> , 87
Hagare, <i>village</i> , 82, 84	Haridrā, <i>river</i> , 93
Hāladēvaru Viraśaiva guru, 97, 99	Harihara, <i>god</i> , 93
Halagepagauḍa, <i>donor</i> , 113	Harihara, <i>town</i> , 93, 94
Halāyudha, <i>god, image of</i> , 37	Harihara, <i>Vijayanagar king</i> , 35
Halebīd, <i>village, temple at</i> , 1, 2, 9, 17	Harihara I, <i>do</i> , 95
Hale-Bēlūr, <i>village</i> , 15	Harihara II, <i>do</i> , 95, 149
Halmidi, <i>do</i> , 1, 72, 74, 76, 78, 80	Hariharadēvapura, <i>see Harihara, town</i> , 94
Halre, <i>do</i> , 125	Hariharapāṭṭāna, <i>do</i> , 92, 93
Halsi, <i>inscription of</i> , 75, 76, 79, 80	Harimāragauḍa, <i>private person</i> , 86
Hāltore, <i>village</i> , 84, 86	Haripalli Virupanna, <i>private person</i> , 66
Hālutore, <i>see Hāltore</i> , 86	Hariśchandra purāṇic king, 107
Hampe, <i>capital</i> , 126	Harishēna, <i>author</i> , 135
Hampeya, <i>general</i> , 56	Hārīta, <i>lineage</i> , 137
Hanasōge, <i>village</i> , 8	Hārīta-gōtra, <i>family</i> , 132
Handigōdu, <i>do</i> , 152	Hārītiputras, <i>Royal family</i> , 137
Hanuman, <i>god, image of</i> , 5, 11, 12, 24, 29, 31, 42, 43, <i>shrine of</i> , 36	Hāruva-Beluhūru, <i>see Hale-Bēlūr</i> , 15
	Hasana, <i>see Hassan</i> , 61

PAGE	PAGE
Hāsanāmbā, goddess, temple at Hāssan, 61	152
Hassan, district, taluk and town, 1, 13, 20, 30, 59, 61, 68, 70, 74, 81, 90, 134	86
Hayagrīva, god, group of, 31	86
Hebādi, village, 126	58
Hegaṇadyāṇakōte, same as Heggadadēvana-kōte, 58	57
Heggadadēvankōte, town and taluk, 134, 135	119
Herur, village, matt at, 145	121
Hill, mark on coin, 47, 48	58
Himavat, mountain, 132	Hoysala, dynasty, 5, 6, 7, 8, 13, 19, 24, 26, 34, 37, 46, 59, 70, 86, 89, 121, temple of, 10, 11, 15, 32, style of, 11, 12, 13, 14, type of, 20, 43, lineage, 59, 60, 70, period of, 9, 16, 18, 40, 45, materials of, 40, structure of, 6, 13, 25, sculpture of, 30, 37, 38
Hiranyakaśipu, demon, figure of, 30	8
Hiranyāksha, do 31	92
Hire-maṭha, monastery, 145	93
Hiri-Beṭṭada-Chāmarāja, Mysore king, 55	136
Hiri-Beṭṭada-Chāmarāja Vodeyar, Mysore King, 54	149
Hiri-Chāmarasa-Vodeyar, Mysore king, 54	149
Hiriyanāḍ, division, 122	149
History of the Ālupas, work, 79	149
History of Kannada language, work, 77	149
History of Mysore, work, 54, 55, 57, n5 n1	149
Hoṭalavāḍi, village, 119	149
Hole-Narasipur, town, 5, 6	125
Holeyamma, private person, 63	40
Honnagavunda, do 122	49
Honnavaḍli, village, 58	58
	Husain Khān, chief of Bammasandra, 2, 36, 42
	Hyder, ruler,

## I

Ibhadreya, chief, 57	Indo-Aryan, features of, 35
Ikkēri, place, 24, 42 66, 152	Indra, god, image of, 29, 39, god, 107, 132
Ikkēri Nāgapa, private person, 66	Indrēśvara, god, 148
Immaḍi Rāja Vodeyar, Mysore king, 56, 57	Indrakila, mountain, 28
Immaḍi Rāmarāja, chief of Yaṭandur, 57	Inṭitolalu, village, 88, 89, 90
India, country, 2	Īśāna, god, 107
Indian art, 37	Īsvara, do 4, 32, 82, 84

## J

Jagadēva, king, 67, 68	Janārdana, god, image of, 3, 24, 25, temple of, 24, 25, 146, shrine of, 6, temple at Srin-geri, 35.
Jagadēvarāya, Māgadi chief, 58	Janārdhana Krishna, god, 146
Jahagirakhāna, chief of Honnavalli, 58	Jangama, Vīraśaiva priest, 10
Jāhnavi, same as Ganges, 132	Jayaji Ghotake, chief, 57
Jaina, sect, 8, 9, 17, 30, 38, 40, 77, 103, 142, 143	Jayaswal, K. P., scholar, 2
Jaina Tīrthankara, god, 101	

## PAGE

## PAGE

Jina, god,	2	Jyēshṭhā, Durvinita's mother,	135
Jōlavāli, obligation for help done in procuring livelihood,	89	Jyōtirmayēśvara, god, temple at Śāligrāma,	6

## K

Kaḍaba, village,	58	Kamaṭhēśvara, god, shrine of,	23
Kaḍagattūr, village,	146	Kanakadāsa, religious devotee and Kannada poet,	66
Kaḍagatūr, <i>see</i> Kadagattur,	146	Kanakadāsaiya, do	66
Kaḍakadur, do	146	Kanchi, place,	54, 89
Kadamba, <i>dynasty</i> , 12, 15, 74, 78, 79, 80, 81, 132, 135, 136, 137, 138, <i>inscription of</i> , 76.	138	Kānle, village,	152
Kadambakula, <i>work</i> ,	138	Kannambādi, place,	5, 58
Kadūr, <i>district and town</i> , 1, 81, 94, 134	138	Kaṇṭhīrava-Narasarāja Odeyer, Mysore king,	123
Kailāsa, <i>mountain, sculptures of</i> ,	59	Kaṇṭhīrava-Narasarāja Vodeyar, Mysore king,	57
Kākustha, Kadamba king,	74, 78, 80, 81, 138	Kaṇṭhīrāya, coin,	111
Kākustha-batāri, Paśupati's son,	81	Kāpālika, god, <i>image of</i> ,	32
Kākusthavarman, <i>see</i> Kākustha,	76, 78, 79, 80, 81	Kapilā, river,	116, 117, 118, 134, 142
Kāla-Bhairava, god, <i>figure of</i> ,	34	Kapila-rishi, sage, <i>image of</i> ,	18
Kalabhōra, <i>same as Kalabhra</i> ,	74, 79, 80	Kapinī, river,	134
Kalabhra, <i>kingdom</i> ,	79, 80	Kappe-Chennigarāya, god, temple at Belar,	21
Kālaiya, <i>private person</i> ,	112	Kappuni, <i>same as Kapinī</i> ,	132, 134, 136
Kalale, <i>village</i> ,	56, 119, 123	Karāchūri Nanjarājayya, chief of Alam-	
Kalale Arasu family,	56	bādi,	57
Kalale, <i>family</i> ,	56	Karagada, <i>village</i> ,	19
Kālale-sthaṭa, <i>place</i> ,	119	Kāragali, do	57
Kālamma, <i>goddess, temple of</i> ,	24	Kāranāḍ, <i>division</i> ,	120
Kālāmukha, <i>sect</i> ,	95	Kāreganahalli, <i>village</i> ,	113, 114
Kalarā-baykāl, <i>channel</i> ,	132	Kārenāḍ, <i>same as Kāranāḍ</i> ,	122, 124
Kalasa, <i>place</i> ,	24, 97, 98	Kāreyagavuḍa, <i>private person</i> ,	122
Kalasa-sīme, Kalasa province,	98, 99	Kāreyanāḍ, <i>see Kārenāḍ</i> ,	124
Kālasti-linga, god,	142	Karṇa, Mahabharata hero,	71
Kālidāsa, poet,	76	Karnāṭa, Kingdom,	106
Kali-dēva, <i>name of a linga</i> ,	20	Karṇik Lakshmiṇarasiyah, Inamdar,	54
Kalimādhava, god, <i>shrine of</i> ,	3	Karnool, <i>district</i> ,	147
Kālingamardana, god, <i>figure of</i> ,	16	Kāśipiṭha-maṭha, matt at Kelādi,	151, 152
Kalki, 10th incarnation of Vishnu, <i>image</i> ,	22, 30, 37	Kāśyapa, sage, <i>family of</i> ,	136
Kallagavunda, <i>private person</i> ,	84	Kāśyapagōṭra, do	101
Kallēśvara, god, temple at Gorur,	14	Kaṭṭavādipura, <i>village</i> ,	119
Kallūr, <i>village</i> ,	58	Kattāya, <i>village, hobli</i> ,	59, 61
Kalyāni, <i>capital</i> ,	148	Kaṭṭemalalavādi, <i>place</i> ,	57
Kāmadahana, god, <i>image of</i> ,	31	Kaṭṭerāvutaru, <i>private person</i> ,	125
Kāmaṇa, <i>warrior</i> ,	60	Kaumāri, <i>goddess, image</i> ,	17
Kāmaṇa, <i>donor</i> ,	124	Kaundinya, <i>river</i> ,	117

	PAGE		PAGE
Kāvēri, river,	7, 9, 55, 131, 134, 142	Koṇegōdu, do	98, 99
Keggere, village,	4	Konkan, kingdom,	95
Kēkayas, family of,	74, 79, 80, 81	Koṇṇindagāl, village,	132
Kelādi, dynasty,	24, 41, 57, 97, 98, 99, 149, 151, style of, 40, 43, period of, 38, village, 151, 152	Koppa, taluk,	1, 95
Kelādi-Nāyakas, chiefs of Kelādi,	152	Kōṭekolāhala, title,	87, 151
Kelādipura, village,	152	Kōṭhe, same as Bettadakōṭe,	142
Kempammanpi, private individual,	101	Kottāgāla-sthāla, place,	117
Kempa Rāmaṇna, private person,	4	Kottamaśarma, donee,	132, 133
Kempegaudā, chief of Māgadī,	57	Koṭṭugūḍal, village,	132
Kempiah, general,	56	Kovalāla, same as Kolar,	89
Kenchavīraśvāmy, Vīraśaiva guru,	151, 152	Kōyaḍe Vodeyar, priest,	93
Keregālur, plates of,	79	Krishṇa, god, figure of,	18, 37, 54
Keremāṭha, village,	152	Krishnabhūpati, Mysore king,	111
Kereya Bāchigavunda, private person,	122	Krishnappa Nāyaka, chief of Arkalgud,	57
Kēśava, god, image of,	6, 9, 10, 14, 15, 17, 18, 20, 21, 22, temple of,	Krishnappa Nāyaka, do Aigur,	58
Kēśavadēva, writer,	149	Krishnappa Nāyaka, chief of Belūr,	57, 61, 90
Kētagonda, private person,	143	Krishnarāja II, Mysore king,	58
Kētahallī, village,	125	Krishnarājanagar, new Yedalore town,	4, 5, 39
Kētamalla Nāyaka, subordinate of Chālukya, King Vikramāditya VI	148	Krishnarāja Odeyar III, Mysore king,	99, 100, 102, 107
Kētipa, private person,	142	Krishnarāja Vodeyar III, Mysore king,	109, 110, 139
Kētu, planet,	106	Krishnarāja Vodeyar III, Mysore king,	7, 54
Khandya, village,	24, 25	Krishnarāja Wodeyar III, Mysore king,	54, 58
Khantikāra, title,	92	Krishnarāya, Vijayanagar king,	54, 56
Khanti-kāra-rāyāragaṇḍa, title,	94	Krishnaswamiengar, S.Dr. scholar,	2
Khāsimkhān, chief of Tumakur,	58	Krishnavarma Kadamba, Kadamba king,	81
Khilji, dynasty,	70	Krishnavilāsa, apartment in the palace at Mysore,	111
Kirāṭa, same as Śiva, figure of,	23	Krishnavilāsa Agrahāra, a street in Mysore,	108
Kirtipura, same as Kittur,	134, 135	Kriyāśakti, guru,	95
Kirtivarman, Chālukyan king,	77	Krushnappa Nāyakayya, chief of Bilar,	90
Kirugunda, village,	124	Kshētrapāla, god,	106
Kitthipura, same as Kittur,	135, 136	Kubēra, god, image of, 32, god,	107, 132
Kittūr, village,	134, 135	Kūḍli, village,	45
Kōdāndarāma, god, image of,	30	Kullayya, private person,	23
Kodigēnahallī, village,	146	Kulōttunga Chōla I, Chōla king,	3
Kogāḍi, do	64	Kumārasvāmi, god, image of,	14
Koggadadyāvanakunṭe, place,	57	Kumārasvāmi, hill,	16
Kolar, district, taluk and town,	17, 57, 79	Kumāra Virupāṇḍodeyar, Vijayanagar king,	95
Kollappa, private person,	122	Kunāchāri, writer,	133
Kollūr, village,	65	Kundakundānvaya, Jaina sect,	8
Komaralingam, plates of,	134, 135, 136	Kuṇigal, taluk and town,	1, 144, 145
	137, 138, 139		23
Komārayya Ars, brother of Narasarāja,	57		
Kondarasa, private person,	146		
Kondevadi, village,	136		

PAGE	PAGE
Kūrma, god, <i>image of</i> ,	31, 37
Kurumbidi, a tax,	74
Kuruva, <i>place</i> ,	97, 99

## L

Lakapa, <i>devotee</i> ,	71	Lakshmi-Nārāyaṇa, <i>god, group of</i> ,	10, 20,
Lakhajīya, <i>private person</i> ,	83		21, 34
Lakhaya, <i>do</i>	146	Lingadāsaiya, <i>private person</i> ,	66
Lakki Jetga, <i>do</i>	65	Lingājamāṇi, <i>queen of Krishnarāja-</i>	
Lakshmaṇa, <i>Rāma's brother, image of</i> ,	5, 7,	<i>vadeyar III,</i>	111, 112
	11, 12, 30	Lingāmbā, <i>goddess</i> ,	111
Lakshmaṇēśvara, <i>god, temple at Mallarāja-</i>	11	Lingāmbudhi, <i>village</i> ,	110
<i>paṭṭna</i> ,		Lingāmbudhi, <i>tank</i> ,	111, 112
Lakshmappa-Nāyaka, <i>chief of Narasīpur</i> ,	57, 58	Lingana, <i>general</i> ,	56
Lakshmi, <i>goddess, image of</i> ,	5, 6, 14, 18,	Linganṇodeyarū-dēvaru, <i>priest</i> ,	145
23, 30, 31, 32, 34, <i>goddess</i> ,	106	Lingarājiah, <i>general</i> ,	56
Lakshmi, <i>Kadamba princess</i> ,	78, 81	Lingāyat, <i>sect</i> ,	93
Lakshmikānta, <i>god, temple of</i> ,	9	Lingegauḍa, <i>general</i> ,	56
Lakshmi-Narasimha, <i>god, temple at Arkal-</i>		Lion, <i>mark on coin</i> ,	47, 50, 51
<i>gud</i> , 12, 13, <i>group of</i> ,	29	Lōkajiya, <i>private person</i> ,	83
		Lōkavibhāga, <i>work</i> ,	81
		Lord Bishop of Mysore,	44

## M

Māchaguru, <i>private person</i> ,	83	Madura, <i>city, chief of</i> ,	57, 58
Māchaladēvi, <i>do</i>	71	Māgadi, <i>town, do</i>	57, 58
Machana, <i>do</i>	72	Magara, <i>kingdom</i> ,	86, 122
Mācheya, <i>stone-worker</i> ,	72	Magasiti, <i>private person</i> ,	144
Machihaṇṇi, <i>village</i> ,	143	Mahalingēśvara, <i>god, temple at Lingāmbudhi</i> ,	
Mādarasa-ōdeyar, <i>minister</i> ,	95		110, 111, 112
Mādayya, <i>private person</i> ,	141	Mahāmahattu, <i>the order of Vīraśaiva gurus</i> ,	
Maddagiri, <i>same as Madhugiri</i> ,	57		151
Maddagonda, <i>private person</i> ,	143	Mahavaleyadurga, <i>place</i> ,	60
Maddūr, <i>town</i> ,	57	Mahēndra, <i>mountain</i> ,	132
Mādhava-mantri, <i>minister</i> ,	95	Mahēśa, <i>god</i> ,	106
Madhugiri, <i>town and taluk</i> ,	1, 145	Mahēśvara, <i>god</i> ,	34
Mādhva Brahman, <i>sect</i> ,	109	Mahēśvarī, <i>goddess, image of</i> ,	17, 19
Madīga Bampuda Chākeyanāyaka, <i>warrior</i> ,	70	Mahishāpura, <i>same as Mysore</i> ,	102
Mādigavunda, <i>private person</i> ,	122	Mahishāsuramardini, <i>goddess, image of</i> ,	
Mādihaṇṇi, <i>village, hobli of</i> ,	82, 84		3, 10, 14, 19, 22, 34, 36, 45
Madras, <i>city, 50, presidency</i> ,	147	Mahiśur, <i>same as Mysore</i> ,	100, 111
Madras Government Museum, <i>at Madras</i> ,	48, 49	Mahisūru Samsthānada Doregala Pāram-	
Madras School of Arts,	35	pare Kaiphiyattu, <i>work</i> ,	54
		Mahratta, <i>people</i> ,	65
		Mailōja, <i>private person</i> ,	72

PAGE	PAGE		
Maisur, <i>see Mysore</i> ,	125	Māraṇṇa Dhaṇāyaka, <i>chief</i> ,	56
Maisūra Chāmarāja, <i>Mysore king</i> ,	65	Mārasinga, <i>Ganga king</i> ,	19, 134
Maisūru Doregalā Vamśābhyudaya, <i>work</i> ,	55, n6	Māraya Pēraya, <i>warrior</i> ,	86
Mālavi, <i>village</i> ,	152	Marigavāla, <i>see Malligavālu</i> ,	59
Malagauda, <i>warrior</i> ,	70	Marināga, <i>private person</i> ,	103
Mālali, <i>village</i> ,	16	Marināgaiya, <i>do</i>	100
Male, <i>country</i> ,	85, 121	Mārisetṭi, <i>do</i>	122
Malepa, <i>chiefs</i>	59, 85, 121	Mariyappa, <i>do</i>	97, 99
Maleyāla-pandita, <i>private person</i> ,	83	Mārkaṇḍēśvara, <i>god, image of, temple at Khāndhya, group of images</i> ,	24, 25, 31
Maliyappa Nāyaka, <i>chief</i> ,	58	Mārkaṇḍēya, <i>god</i> ,	31
Mallagauda, <i>warrior</i> ,	70	Marupura, <i>village</i> ,	113
Mallaiya, <i>private person</i> ,	139	Masikalla-gāvunḍa, <i>private person</i> ,	115
Mallanamūle, <i>hamlet</i> ,	139, 140	Matsya, <i>incarnation of Vishṇu</i>	31, 37
Mallanāyaka, <i>chief of Ummattur</i> ,	57	Mattīga, <i>warrior</i> ,	115
Mallanna, <i>private person</i> ,	83	Matyālasetṭi, <i>private person</i> ,	122
Mallarājapāṭṇa, <i>village</i> ,	11	Mauna Māṇikyasetṭi, <i>do</i>	122
Mallarājaya, <i>chief of Naranēli</i> ,	58	Mauryan, <i>dynasty</i> ,	48
Mallarājiah, <i>general</i> ,	56	Mauryas, <i>do, coins of</i> ,	47
Mallayagauda, <i>donor</i> ,	113	Māvattūr, <i>village</i> ,	144
Malledēvaru, <i>god, temple of</i> ,	143	Māyāmṛiga, <i>the disguise assumed by the demon Marīcha according to Rāmāyana</i> ,	11
Malli-Chenavōja, <i>private person</i> ,	149	Maysunāḍu, <i>same as Mysur nāḍ, country</i> ,	141, 142
Malligavālu, <i>village</i> ,	59, 60	Maysūr-nāḍ country,	141, 142
Mallikārjuna, <i>god</i> ,	124, 149	Mayūraśarman, <i>Kadamba king</i> ,	79, 80, 135
Mallināthadēvaru, <i>god</i> ,	93	Mēghachandradēva, <i>Jaina guru</i> ,	143
Mallinātha Oderu, <i>chief</i> ,	119	Mēlige, <i>village, ancient site at</i> , 1, <i>village</i> ,	38, 40
Malnād, <i>country</i> ,	1, 24, 38, 43	Mēlukōṭe, <i>sacred place</i> ,	54
Māmballī, <i>village, plates of</i> ,	134, 135, 136, 137, 138	Memoirs of Hyder Ally, <i>work</i> ,	2
Mammalasetti, <i>private person</i> ,	122	Meyoḷa Bairava, <i>engraver</i> ,	69
Māṇali, <i>village</i> ,	122	Midagēśi, <i>place</i> ,	57
Māṇastambha, <i>(pillars)</i> ,	39, 40	Mika, <i>Punnāṭa king</i> ,	131, 136, 139
Manchahalī, <i>village</i> ,	143	Mīnākshi, <i>goddess</i> ,	3, 10
Manchāṇa-dāṇḍayaka, <i>chief</i> ,	122	Mirza Ismail, Sir, <i>Dewan of Mysore</i> ,	7
Manchāṇa-dāṇḍayaka, <i>do</i>	122	Mogasāvara, <i>village</i> ,	86
Manevagati, <i>a house servant</i> ,	114	Mohamedan, <i>religion</i> ,	52
Mangala, <i>planet</i> ,	106	Mokhari Lakhayya, <i>father of Bammala-dēvi</i> ,	60
Mangalāmbikā-ammanavaru, <i>goddess</i> ,	65	Moraes, <i>scholar</i> ,	138
Mangalēśa, <i>Chalukya king</i> ,	77	Mosale, <i>village</i> ,	20, 30
Mangalore, <i>city</i> ,	16, 17	Moslem, <i>influence of</i> , 39, <i>design of</i> , 43, <i>type of</i> ,	43
Māṇikadēvaru, <i>goddess</i> ,	143	Mṛigēśa, <i>Kadamba king</i> ,	74, 79, 80, 81
Manjarābād, <i>town, ancient site at</i> , 1, 15, 16		Mṛigēśavarma Kadamba, <i>king</i> ,	80
Manjirābād, <i>same as Manjarābad</i> ,	16		
Manmatha, <i>god, image</i> , 22, <i>god</i> , 68,	148		
Manōranjana Mahal, <i>building</i> ,	109, 110		
Manu, <i>sage</i> ,	67		
Marale, <i>village</i> ,	19		
Maralēśvara, <i>god, temple at Talkād</i> ,	8		
Māraṇṇa, <i>general</i> ,	56		

PAGE	PAGE		
Mrityu, <i>god, image of,</i>	29	Murāridēva, <i>private person,</i>	149
Mrityudēva <i>do</i>	29	Mussalman, <i>religion,</i>	70
Mūdagere, <i>taluk,</i>	98	Muṭṭalavviyūr, <i>village,</i>	132, 134, 136
Mudaliyāndān, <i>disciple of Rāmānuja,</i>	6	Muṭṭivālu, a tax or sword,	141, 142
Mūḍanakōṭe sime,	119	Mysore, <i>city, taluk and district,</i>	1, 2, 3,
Muddukrishṇājammanṇi, <i>Queen of Krishna-</i>		16, 35, 54, 57, 58, 65, 99, 100, 102, 103,	
<i>rāja Vadeyer III,</i>	110	107, 109, 110, n4, 125, 134, 135, 142,	
Mudegauda, <i>private person,</i>	71	<i>inscription of,</i>	114
Mūḍgere, <i>taluk,</i>	1, 18, 95	Mysore, <i>dynasty,</i>	2, 7, 54, 57, 100, 102,
Mūḍigere matha, <i>monastery,</i>	96		139
Mūgūr, <i>village,</i>	57, 122	Mysore and the Coorg from the <i>inscription,</i>	
Mūla-Samgha, <i>Jaina sect,</i>	8	<i>work,</i>	55, n3
Mūlivalli, <i>village,</i>	74, 79, 80	Mysore Annals, <i>work,</i>	54
Mūlur, <i>do</i>	119		

## N

Nābhāga, <i>Purānic king,</i>	132	Nanjanāthadēvara-maṭha,	119
Nāduļi, <i>village,</i>	95	Nanjangūḍ, <i>town and taluk,</i>	1, 115, 116,
Nāga, <i>stones of,</i>	19	117, 118, 119, 120, 122, 123, 126, 133,	
Nāga, <i>private person,</i>	103	142, 143	
Nāga, Kadamba <i>prince,</i>	74, 80	Nanjappa, <i>private person,</i>	65
Nāgabandha, <i>designs,</i>	7	Nanjarājaiya, <i>private person,</i>	100
Nāgadatta, <i>Punnāṭa king,</i>	136, 137, 139	Nanjarāja Vodeyar, <i>prince,</i>	56
Nāgaiya, <i>private person,</i>	102	Nanjarājaiya, <i>general,</i>	56
Nāganāyakana-maṇṭapa at Bēlūr,	18	Nanjarājiah, <i>Chief of Sōsāle and Talkād,</i>	
Nāganāṇa, <i>private person,</i>	83		58
Nāganāṇa Vodeyar, <i>Governor,</i>	93	Nanjināthaiya, <i>Chief of Kaṭale,</i>	123
Nāgapaseṭṭi, <i>private person,</i>	90	Nanjuṇḍa, <i>god,</i>	126
Nagar, <i>town and taluk,</i>	1, 41, 43, 57, 66,	Nanjuṇḍanāthapura, <i>same as Dēvarasana-</i>	
95, <i>ancient site at,</i>	1	<i>halli,</i>	120
Nagare, <i>merchant,</i>	122	Nanjuṇḍārādhyā, <i>private person,</i>	99
Nāgari script, <i>inscription of,</i>	12	Nanjuṇḍarasu, <i>Chief of Piripatṇa,</i>	58
Nāgēndra, Kadamba <i>prince,</i>	79, 80, 81	Nanjuṇḍēśvara, <i>god,</i>	117, 126
Nāginis, <i>a class of gods,</i>	27	Naranēli, <i>village,</i>	58
Nairrita, <i>god,</i>	107	Nārasa, <i>same as Narasimha, god,</i>	63
Najalugūḍ, <i>same as Nanjangud,</i>	117	Narasarāja, <i>Mysore king,</i>	56, 57
Nala, <i>Purānic king,</i>	107	Narasarāja Vodeyar, <i>Raja Vodeyar's son,</i>	56
Nallappa, <i>private person,</i>	54	Narasarāja Vodeyar, <i>Raja Vodeyar's son,</i>	56, 57
Nānakkasa Pallava, <i>Pallava king,</i>	76, 81	Narasavaḍeru, <i>Chief of Dēvarāyanadurga,</i>	58
Nandachakravarti, <i>ancient ruler of Bangan-</i>			
<i>palle,</i>	148	Narasimha, <i>god, 37, 63, group of, 30, temple</i>	
Nandavaram, <i>town,</i>	147	<i>of, 6, 14, temple at Kudli, 45, 46, temple</i>	
Nandi, <i>bull god,</i>	32	<i>at Gorār,</i>	15
Nandi, <i>hills,</i>	43		
Nandikēśvara, <i>god,</i>	34		
Nandināthayya, <i>general,</i>	56, 57	Narasimha, <i>Hoysala king,</i>	9, 23, 59
Nandivāhana, <i>god, figure of,</i>	18	Narasimha I, <i>do</i>	13, 89

PAGE	PAGE
Narasimha II, <i>Hoysala king</i> , 59, 86	Nāyarukilavar, <i>god</i> , 3
Narasimha III, <i>do</i> 9, 121, 122	Nēminātha, <i>god, image of</i> , 8, 17
Narasimha I Ballāla, <i>same as Narasimha I</i> , 20	Nērilgāl, <i>village</i> , 132
Narasimbhachar. R <i>scholar</i> , 9, 26, 77, 78, 134, 135, 137, 138	New Yēdatore, <i>town</i> , 5, 39
Narasimhapatṭaṇa, <i>see Dēvarahālli</i> , 122	Niḍugal, <i>fort</i> , 9
Narasimharājapura, <i>taluk</i> , 94, 96	Nīlāchaladurga, <i>place</i> , 89
Narasimhaśvāmi, <i>temple</i> , 144	Nīlakanthēśvara, <i>god, temple of</i> , 43
Narasingadēva, <i>Hoysala king</i> , 89	Nimbāji ghōṭake, <i>chief</i> , 58
Narasingajīya, <i>private person</i> , 83	Nimbeya Māvanta, <i>private person</i> , 83
Narasingaṇa, <i>do</i> 63	Ningappa, <i>do</i> 65, 66
Narasipur, <i>place</i> , 57, 58	Nirupagāmuṇḍa, <i>donor</i> , 124
Nārāyana, <i>god, image of</i> , 5, 21, <i>temple at Krishnarājanagara</i> , 5	Nisidige, <i>monument for the dead set up by the Jainas</i> , 148
Nārāyanagiri, <i>same as Melkote</i> , 54	Nītimārga, <i>Ganga king</i> , 141
Naridāviṇa, <i>country</i> , 74	Nizam, <i>ruler of Hyderabad State</i> , 80
Naridāviṇenādu, <i>do</i> 79	North Indian, <i>style of</i> , 33
Naṭarāja, <i>god</i> , 31	North Kanara, <i>district</i> , 79
Nāyak, <i>period of</i> , 43	North-Arcot, <i>do</i> 142
	Nripatunga, <i>poet</i> , 77
	Nuggehālli, <i>village</i> , 90

## O

Ōsana, <i>village</i> ,	63	Oxyrhynchus papyrus, <i>work</i> ,	76
-------------------------	----	------------------------------------	----

## P

Padinādu, <i>division</i> , 136	Pārvati, <i>goddess, image of</i> , 14, 22, 28, 31, 36, 43, <i>goddess</i> , 98
Padmāvati, <i>goddess, image</i> , 40, <i>basti at Humcha</i> , 40	Pāśupatāstra, <i>weapon</i> , 28
Padumāṇna, <i>private person</i> , 83	Paśupati, <i>Alupa king</i> , 74, 78, 79, 80, 81
Pāla Kōnegōdu, <i>village</i> , 99	Paśupati-Bhaṭāri, <i>do</i> 81
Pālār, <i>river</i> , 79	Patna, <i>village</i> , 58
Pallava, <i>dynasty</i> , 74, 79, 80, 81	Patri Dhaṇḍayaka, <i>chief</i> , 56
Pällegār, <i>period of</i> , 10, 11, 12, 13, 14, 24	Pattābhīrāma, <i>god, reliefo figure of</i> , 66
Palmaḍi, <i>village</i> , 74, 80	Pattāda Lingaṇṇodeyaru dēvaru, <i>Vīraśaiva priest</i> , 145
Palmidi, <i>do</i> 74, 79	Pattāda Siddha Vīraṇṇodeyarudēvaru, <i>Vīraśaiva priest</i> , 145
Paṇabēśvara, <i>god</i> , 6, 7	Pattānasvāmi, <i>mayor</i> , 122
Panasōge, <i>village</i> , 8	Pattāṇasvāmi Māchisetti, <i>private person</i> , 122
Panchakūṭa Basti, <i>at Humcha</i> , 40	Pattundi, <i>tax</i> , 81
Panchāyatana, <i>group of gods</i> , 16	Pedekonḍa . . . chāvadi, 149
Pānnād, <i>same as Punnād</i> , 135	Pellet, <i>mark on coin</i> , 49
Paradavaṭṭige, <i>a badge of honour</i> , 141, 142	Perūr, <i>village</i> , 57
Paraśurāma, <i>god, image of</i> , 30, 37	
Pārvanātha basti, <i>at Humcha</i> , 40, <i>at Halebid</i> , 36	

PAGE	PAGE
Phālalōchana Nāyaka, <i>chief of Mūgar</i> , 57	Prasanna-pushkarani, <i>pond</i> , 109
Phirangisvāmigalu, <i>of Hire-maṭha</i> , 145	Prasanna Venkaṭaramanāsvāmi, <i>god</i> , 107,
Pillaiyār, <i>same as Gaṇeśa, god</i> , 124	109
Piripatṇa, <i>village</i> , 58	Prasanna Venkaṭeśa, <i>god, image of</i> , 108
Ponnāndān, <i>private person</i> , 3	Prātapādu, <i>village</i> , 149
Ponnayya Mūkayya, <i>do</i> , 64	Pratāpanāyaka, <i>chief of Kallur</i> , 58
Portugese, 2	Prithvīpati, <i>Punnāṭa king</i> , 135, 137,
Pottana, the great, 81	139
Pounata, <i>same as Punnāṭa</i> , 135	Ptolemy, <i>historian</i> , 135
Prabhāvati, Kadamba princess, 132, 136,	Puḷumādalū, <i>village</i> , 141
137, 139	Pumrāshṭra, <i>same as Punnāṭa</i> , 134, 135
Prabhudēvaru, <i>chief of Tagadur</i> , 58	Punnāḍ, <i>kingdom</i> , 1, 126, 134, 135,
Prabhu Hebāruva, <i>chief of Kannambādi</i> , 58	136, 137, 138, 139
Prahlāda, <i>demon king, image</i> , 21, 30, 46	Punnāṭa, <i>do</i> , 135, 136
Prajāpati, <i>god, image of</i> , 29, 30	Pura, <i>village</i> , 119
Prajāvati, <i>see Prabhāvati</i> , 137	Purada Siddharāmadēvaragavi, <i>cave</i> , 145
Praṇatārthihareśvara, <i>god, temple of</i> , 9	Purāṇa, <i>coins of</i> , 2, 27, 47, 49, 50
Praṇavēśvara, <i>god</i> , 81	Pura-uda ? 144
Prasanna-prāṇadēvaru, <i>god</i> , 109	Pustaka-gachchha, <i>division among Jainas</i> , 8
	Puṭṭaiya, <i>private person</i> , 101

## R

Raghu, Kadamba king, 131, 136, 139	80 Rāmānujāchārya, <i>temple at Saligrāma</i> , 6
Rāhu, <i>planet</i> , 106	<i>image of</i> , 6, 7
Rājādhīrāja, Chōla king, 141	Rāmarājaya, <i>chief</i> , 56
Rājādhīrāja Chakravarti, <i>do</i> , 141	Rāmarasa, <i>private person</i> , 146
Rājādhīrāja Chōla, <i>do</i> , 141	Rāmēśvara, <i>god, temple at Dēvavryinda</i> , 18
Rājāditya, <i>do</i> , 19	<i>temple at Kṇḍli</i> , 45
Rājāditya, Punnāṭa king, 131, 136, 139	<i>temple at Rāmanāthapur</i> , 10, 11, 15
Rājaguru Rudraśaktidēvaru, <i>priest</i> , 83	
Rājaputāna, <i>country</i> , 35	Rāmēśvaralinga, <i>god</i> , 45
Rājarāja, Chōla king, 115	Ranapajīya, <i>private person</i> , 83
Rāja Vadeyar, Mysore king, 56	Rangadāsaiya, <i>devotee</i> , 66
Rāja Vodeyar, <i>do</i> , 55, 56	Ranganamōja, <i>engraver</i> , 149
Rāja Vodeyar II, <i>do</i> , 57	Ranganātha, <i>god, temple at Seringapatam</i> , 55
Rājēndra Chōla Jina, <i>temple</i> , 8	
Rāma, <i>god, image of</i> , 5, 11, 12, 29, <i>temple at Chunchankatte</i> , 7, <i>god</i> , 8, 65, 85, 107	Rangarāja Dhaṇāyaka, <i>chief</i> , 56
Rāmadēvaru, <i>god</i> , 109, 142	Rangasamudra, <i>village</i> , 55
Rāmajīya, <i>private person</i> , 148	Rāngayavaru, <i>private person</i> , 113
Rāmakṛishṇadēvaru, <i>do</i> , 83	Rao's Circars' Trading Company of Madras, 47
Rāmakrishna Rao, B, <i>author</i> , 54	Rāshṭravarman, Punnāṭa king, 131, 132,
Rāmanātha, <i>god</i> , 65	134, 135, 136, 137, 139
Rāmanātha, Hoysala king, 9	Rati, <i>goddess</i> , 22
Rāmanāthapur, <i>village</i> , 10, 11, 15, 19, 64, 66	Ratnagiri, <i>district</i> , 57
Rāmānuja, <i>reformer</i> , 6	Ravidatta, Punnāṭa king, 134, 135, 136, 137, 139

PAGE	PAGE
Rāyaṇa Daṇḍanātha, <i>Hoysala general</i> , 20	Roman Catholic Church, 43
Rāyārāyātmapuri, <i>place</i> , 89	Rudra, <i>god</i> , 67, 106
Rice, B. L., <i>scholar</i> , 77, 135, 136, 138	Rudrapaṭna, <i>village</i> , 9
River, <i>mark on coin</i> , 47, 49	
<b>S</b>	
Sadāśiva, <i>god, image</i> , 10, 33	Śāntara, <i>dynasty</i> , 68
Sadāśivamūrti, <i>do</i> , 3	Sante Māvattur, <i>village</i> , 144
Sadāśiva Pyāpāji Paikagā, <i>private person</i> , 65	Śānti Jinēndra, <i>god</i> , 103
Sadāśivarāya Nāyaka, <i>chief</i> , 97, 151	Śāntayadēvaru, <i>Vīraśaiva priest</i> , 113
Sadāśivasāgara, <i>village</i> , 152	Śāntinātha, <i>god, image of, god</i> , 8, 9
Sagapu, <i>legend on coin</i> , 47, 51	Śāntiśā, <i>god</i> , 102
Sagara, <i>Purānic king</i> , 107	Śāntiśvara, <i>temple of</i> , 9, 100, 101, 102
Sāgar, <i>taluk</i> , 152	Śāntivarman, <i>Kadamba king</i> , 80
Sahyajā, <i>same as Kāvēri</i> , 131	Saptamātrikā, <i>group of</i> , 17, 19, 23
Śaiva, <i>image of</i> , 14, 33, 34, <i>religion</i> , 120	Śāradā, <i>deity, temple at Śringeri</i> , 35
Śaivism, <i>religion</i> , 49	Śaragūr, <i>village</i> , 58
Sakara, <i>Purānic king</i> , 133	Sarasvati, <i>goddess, image of</i> , 22, 23, 28, 29, 30, 31, 34, <i>goddess</i> , 132
Sakiēspur, <i>town and taluk</i> , 1, 15, 16	Śārṅga, <i>the bow of Vishṇu</i> , 74
Śakta, <i>religion</i> , 33	Sarvāhṇa-yakṣa, <i>god</i> , 100
Śakti, <i>goddess, image of</i> , 19, 21	Sarvamangalā, <i>goddess</i> , 106
Śaktidvārapālikā, <i>do</i> , 31	Sātageśe, <i>village</i> , 152
Śala, <i>group of</i> , 10, 14, 27, 45	Sātalige-nād, <i>division</i> , 95
Śala Nāyaka, <i>Chief of Hāgalavāḍi</i> , 58	Śatarudrīyapura, <i>same as Gorur</i> , 13
Salbanga, <i>place</i> , 74, 79	Satyamangala, <i>place</i> , 58
Saletore, <i>Dr., scholar</i> , 136, 138	Satyāśraya, <i>family</i> , 148
Śāligrāma, <i>village</i> , 5, 7, 15	Satyavākyā, <i>Ganga king</i> , 141
Śālivāhana, <i>era</i> , 97, 108, 110, 111, 113, 123, 151	Satyaya, <i>Chāluṅka chief</i> , 115
Śaltore, <i>see Saletore</i> , 79	Satyavākyā yāchari, <i>engraver</i> , 141
Śālyā, <i>place</i> , 58	Savaṅga, <i>village</i> , 79
Śalvanga, <i>village</i> , 81	Scroll ? <i>mark on coin</i> , 49
Śambhu, <i>god</i> , 69, 97, 117, 118, 151	Seđeyal Nāka ? <i>private person</i> , 115
Śambhunāthapura, <i>village</i> , 13	Sēndraka, <i>province</i> , 74, 79, 81
Samse, <i>do</i> , 98, 99	Seringapatam, <i>town and taluk</i> , 2, 3n 2, 36, 55, 57, 63, 126
Sandalēśvara, <i>god, temple of</i> , 10	Setṭigere, <i>village</i> , 17, 18, 19
Sandhyā mantapa, <i>at Kanikatte</i> , 109	Setṭikārapura, <i>village</i> , 141
Sangajīya, <i>private person</i> , 83	Shaḍbhāvarahitēśvara, <i>god, temple at Basa-vāpaṭna</i> , 64, <i>temple of</i> , 9, 10
Sangamēśvara, <i>god</i> , 117, 118	Shaṇmukha, <i>god, image of</i> , 17, 22, 31, 32, <i>god</i> , 98
Sangamēśvaradēvaru, <i>god</i> , 117	Shimoga, <i>district, taluk and town</i> , 1, 45, 79, 81, 152
Sangamēśvarpēṭ, <i>village</i> , 24	Siddappanāyaka, <i>Keladi chief</i> , 97, 151
Sangavalli, <i>do</i> , 115	Siddharāmādēvaru, <i>Vīraśaiva priest</i> , 119
Sani, <i>planet</i> , 29, 106	
Śanivārasiddhi, <i>title</i> , 59, 122	
Sankāṇa Nāyaka, <i>Keladi chief</i> , 151	
Sankasetṭi, <i>private person</i> , 122	
Śankarāchārya, <i>image of</i> , 32	

PAGE	PAGE
Siddalingaṇa Nāgappa, <i>private person</i> , 66	Śrī Bochchēśanātha, <i>god</i> , 83
Siddēgaḍa, <i>do</i> 89	Śrī-Chakra, <i>a diagram</i> , 28
Siddhēśvara, <i>god</i> , 61, <i>temple of</i> , 20, <i>temple at Marale</i> , 22, <i>temple at Intiṭolalu</i> , 88	Śrī Chāmarāja, <i>Mysore king</i> , 106
Simhavarman II, <i>Pallava king</i> , 11	Śrī Chāmudā, <i>goddess</i> , 106
Simdēnahalli, <i>village</i> , 117	Śrīkanṭha, <i>god, image</i> , 31
Sīnappadāsa, <i>private person</i> , 108	Śrīkanṭha Vadēyar, <i>chief of Saragār</i> , 58
Singavarma, <i>king</i> , 136	Śrīkanṭhēśvara, <i>god, temple at Nanjangud</i> , 126
Śirasaiya, <i>private person</i> , 101	Śrī Krishṇa, <i>god, image of</i> , 30, <i>god</i> , 109
Sirigiri Odeyar, <i>Vīraśaiva priest</i> , 117	Śrī Krishṇa, <i>Mysore king</i> , 106, <i>signature of</i> , 100
Sirigiri Vadēyar <i>do</i> 118	Śrī Krishṇarāja Vadēyar, <i>do</i> 111
Sirigiri Vadēyar, <i>do</i> 119	Śringārahāra, <i>title of</i> , 55
Sirivalal, <i>village</i> , 89	Śringēri, <i>village</i> , 24, 25, 26, 35, 36
Sītā, <i>goddess, image of</i> , 5, 7, 11, 30	Śringēri Matt, <i>matt at</i> , 35
Sīva, <i>god, image of</i> , 28, 29, 30, 31, 32, 33	Śrīpāda-tīrtha, <i>pond</i> , 6
<i>temple of</i> , 12, 16, 19	Śrī Rāma, <i>god, image of</i> , 5, 7, 8, 22, 29, 30, 37
<i>god</i> , 7, 9, 18, 74, 81, 93, 97, 98, 99, 151, 152	Śrī Rāma, <i>signature</i> , 112
Śivāchāra, <i>Vīraśaiva religion</i> , 97, 151	Śrīrangapatṭana, <i>see Seringapatam</i> , 123
Śiva-linga, <i>a conical stone representing Siva</i> , 98	Śrīrangapura, <i>do</i> 55
Śivalingaśvāmi, <i>Vīraśaiva priest</i> , 151, 152	Śrīrangarāja, <i>Vijayanagar king</i> , 56
Śivamāra, <i>Ganga king</i> , 135	Śrīrangarāya, <i>do</i> 58
Sivāṇṇa, <i>private person</i> , 88	Śrī Sankarāchārya, <i>figure of</i> , 27, 28
Sivappa, <i>same as Śivappanāyaka</i> , 42	Śrī Sadāsiva, <i>signature</i> , 98, 152
Sivappa Naik, <i>Chief of Bednor</i> , 42	Śrī Vaishnava-tripuṇḍra, <i>caste mark</i> , 19
Sivappanāyaka, <i>do</i> 41, 42, 43, 44, 57, 97, 151	Śrī Vāsudēvaru, <i>do</i> 63
Śivasamudram, <i>place</i> , 56	Śrī Vīra Sankāṇṇa Odeyar, <i>chief</i> , 120
Skandavarman, <i>Punnāṭa king</i> , 126, 132, 135, 136, 137, 138, 139	Sthānika Dēvara Gummanṇa, <i>signature of</i> , 83
Smith, <i>scholar</i> , 47	Subrahmanyēśvara, <i>god, temple at Rāmanāthapura</i> , 19
Śolakulāntakan....pura, <i>place</i> , 124	Subrāyadāsa, <i>private person</i> , 107, 108, 109
Sōmaguru, <i>private person</i> , 83	Sudarśana, <i>a weapon of the god Vishṇu</i> , 76
Sōmanāthapur, <i>village</i> , 2	Sudarśana chakra, <i>do</i> 75
Sōmanā Dhaṇāyaka, <i>chief</i> , 56	Śukra, <i>god</i> , 106
Sōmaśēkhara Nāyaka, <i>chief of Keṭadi</i> , 97, 151, 152	Sun, <i>mark on coin</i> , 47, 48, 49, 50, 51
Sōmaśēkhara Nāyaka I, <i>do</i> 152	Sūrapa Nayakaiya, <i>subordinate of Krishnappa Nayaka</i> , 87
Sōmāskandamūrti, <i>god, image</i> , 31	Sūrya, <i>god, image of</i> , 3, 10, 19, 22, 23, <i>god</i> , 106
Sōmēśvara, <i>Hoysala king</i> , 11	Sutrāma Dhaṇāyaka, <i>chief</i> , 56
Sōmēśvara Mādēśvara, <i>god, temple of</i> , 140	Suttūr, <i>village</i> , 117
Sōsale, <i>village</i> , 58	Suttūr Matt, <i>matt at</i> , 118
South India, <i>country</i> , 26, 78	Svarga, <i>heaven</i> , 152
Sōyiga, <i>warrior</i> , 84	Svastika, <i>mark on coin</i> , 49
Śrāvaka, <i>Jaina priest</i> , 103	Svayambhunāthēśvara, <i>god, temple at Śambhunāthapura</i> , 13
Śravanabelagōla, <i>sacred place</i> , 2, 39	Śyāma Dhaṇāyaka, <i>chief of Hosaholalu</i> , 58
Śravanabelgūla <i>do</i> , <i>monks of</i> , 77	
Śrī, <i>goddess</i> , 21, 74	

## T

	PAGE		PAGE
Tagadūr, <i>village</i> ,	58, 122	Tirumaladēva, <i>god</i> ,	55
Tagare, <i>village plates of</i> ,	76	Tirumala Dhaṇāyaka, <i>chief</i> ,	56
Tagare-nād, <i>division</i> ,	87, 93	Tirumalanātha, <i>god, temple at Alamb-</i>	
Taj, <i>at Agra</i> ,	26	<i>giri</i> ,	3 n2
Tālagunda, <i>village, inscription of</i> ,	75, 78,	Tirumalarājayya, <i>chief of Patna</i> ,	58
	79, 80, 81, 138	Tiyāgapperumāl, <i>private person</i> ,	124
Tālavalli, <i>village</i> ,	152	T.-Narsipur, <i>town and taluk</i> ,	122, 134, 142
Tālavanapura, <i>same as Talkād</i>	89	Toḷalu, <i>village</i> ,	90
Tālakād, <i>do</i>	58	Tolmoraḍi, <i>place</i> ,	133
Talkād, <i>village</i> ,	3, 24	Toṇṇur, <i>village</i> ,	5
Tammapa, <i>private person</i> ,	71	Toṇṇur-Nambi, <i>disciple of Rāmanujā-</i>	
Tāmrakāsyapa, <i>lineage</i> ,	131, 135,	<i>chārya</i> ,	6
	136, 139	Toranād, <i>district</i> ,	58
Tāṇḍavēśvara, <i>god, image</i> ,	5, 7, 10, 14,	Tōṭadastala, <i>place</i> ,	152
	22, 23	Tribhuvanamalla Vikramāditya, <i>Chālukya</i>	
Tāṇḍya, <i>village</i> ,	139, 140, 141, 142	<i>king</i> ,	67
Tanjore, <i>place</i> ,	35	Tribhuvanamalla Vikramādityadēva, <i>do</i> ,	
Taurine, <i>symbol of</i> ,	47, 48, 49	Trikūṭalinga, <i>god</i> ,	13
Tāyaṇa, <i>private person</i> ,	66	Trikūṭēśvara, <i>god, temple at Gorur</i> ,	13, 14,
Tenkale Śrī Vaishnava, <i>sect</i> ,	6		15
Teppada Nāgaṇṇa Vodeyar, <i>subordinate</i>		Tripurāntēśvara, <i>god, temple at Belgāmi</i> ,	8
<i>of Bukka I, Vijayanagar king</i> ,	92,	Tripurārī, <i>god, image of</i> ,	31
	93, 94	Trivikrama, <i>god, do</i>	22
Tereyūr, <i>village</i> ,	89	Troy, <i>mark on coin</i> ,	47, 48, 49,
Timappa Dhaṇāyaka, <i>chief</i> ,	56		50, 51, 52
Timinājammanṇi, <i>queen of Rāja Vodeyar, Mysore king</i> ,	56, 57	Tulḍilgāl, <i>village</i> ,	132, 133
Timmaṇṇa Dhaṇāyaka, <i>chief</i> ,	55, 63	Tulūdēśa, <i>country</i> ,	89
Timmapa, <i>general</i> ,	56	Tuluva, <i>dynasty</i> ,	5
Timmapa Nāyaka, <i>do</i>	57	Tumakur, <i>see Tumkur</i> ,	58
Timmarāja Vodeyar, <i>Mysore king</i> ,	54, 55	Tumkur, <i>district, town and taluk</i> ,	1, 2,
Timmarāja Vodeyar, <i>Rāja Vodeyar's son</i> ,	56		54, 144
Tipu, <i>ruler of Mysore</i> ,	17	Tungā, <i>river</i> ,	26, 45
Tippu, <i>do</i> ,	16	Tungabhadrā, <i>do</i>	93
Tippūr, <i>village</i> ,	54	Turainādu, <i>division</i> ,	3
Tirthaghaṭṭa, <i>place</i> ,	116, 117	Turuka, <i>same as Muslim</i> ,	70
Tīrthahallī, <i>town and taluk</i> ,	1, 38, 95	Turukāyavāgidalu?	70
Tirumala Ayyangār, <i>minister</i> ,	57	Turuvekere-kallu, <i>a kind of stone</i> ,	35, 43
		Tusker elephant, <i>mark on coin</i> ,	52, 53

## U

Uchāchala, <i>sacred place</i> ,	65	Ugra-Nārasimha, <i>god, image of</i> ,	16, 21, 22
Uchchangi, <i>fort</i> ,	19, 89	Umā-Mahēśvara, <i>god, do</i>	10, 14, 22,
Udaṇḍagauḍa, <i>donor</i> ,	113		23, 29, 34
Udaya, <i>mountain</i> ,	132		

	PAGE		PAGE
Ummattür, <i>village</i> ,	56, 57	Uttavagalla, <i>Chalukya chief</i> ,	114
Uppahalli, <i>do inscription of</i> ,	75	Uyyakkonda Sölapattanam, <i>same as</i>	
Uppinahalli, <i>village</i> ,	120, 122, 123, 124	Yedatore,	3

V

Vaḍuganambi, disciple of Rāmānujā-	
chārya,	6
Vaidyēśvara, god, temple at Talkād,	3
Vaishnava, figure of,	9, 16, 17, 31, 33, 37
Vallūr, place,	67, 68, 89
Vāmana, god, image of,	22, 30, 37, 63
Vāṇi, same as Śāradā, goddess,	106
Vāṇi-Vilas, Extension in Mysore City,	
	57, n4
Varāha, god,	37
Varahāṭaka, country,	114
Vārāhi, goddess, image of,	17
Vāraṇāsi, same as Benares,	69
Varuṇa, god,	107
Varuṇa, village,	112, 114
Vāsana, do,	63
Vāsantikā, goddess,	17
Vastāre, village, inscription of,	76
Vāstōshpati, god,	106
Vāsudēva, god, temple at Gorūr,	14
image of,	14, 15, 16
god,	62, 63
Vasu, god,	106
Vāyu, god,	107
Vēlevāli, vow,	89
Venkaṭādri Nāyaka, chief of Satyaman-	
gala,	58
Venkaṭappa, private person,	120
Venkaṭappa Nāyaka, chief of Hole-Narsi-	
pur,	6
Venkaṭappa Nāyaka, chief of Bēlūr,	24
Venkaṭaramaṇa, god, temple at Mēlige,	
	38, 40
Venkaṭēśa, god, image of,	24, 32, 40, 46
Venkaṭēśvara, god, temple of,	57
Vēṇugōpāla, god, image of,	10, 11, 15, 16,
	30, 37
Vidyāgaṇapati, god, image of,	4, 22, 23, 34
Vidyāśankara, god, temple at Śringeri,	25
temple of,	34, 35, 36
Vidyāśankara-linga, god,	34
Vidyāśankarasvāmi, Śringeri guru,	25
Vidyātirthasvāmi,	
	do
Vighnēśvara, god, temple at Yedatore,	
	4
Vija-Arasa, general,	
	71, 79, 81
Vijā-rasa,	do
Vijaya Bukkarāya, Vijayanagar king,	
	149
Vijayāditya-Heggade, Hoysala general,	
	13
Vijayādityapura, same as Gorur,	
	13
Vijayanagar, dynasty, period of,	
	3, 5, 6, 7,
	10, 14, 18, 19, 22, 24,
	25, 38, 46
	type of, 3, dynasty of, 56, 93,
	95, 126, 149, empire of, 55
Vijayanārāyaṇa, god,	
	21
Vijayarāju, chief of Kāragali,	
	57
Vikramāditya, Chalukya king,	
	148
Vikramarāya, chief,	
	56
Vikramarāya, general,	
	57
Vindhya, mountain,	
	79
Vīra, same as Vīrabhadra, god,	
	148
Vīraballāla II, Hoysala king	
	24, 60
Vīraballālādēvarasa, do	
	70
Vīrabhadra, god, temple at Bālehalli	
	25,
temple at Arkalgūd,	
	12,
temple at Halmidi,	
	72, 74
image of,	6, 13, 18, 22, 23, 24,
	25, 31, 32, 45,
god,	
	69, 94, 95
Vīra Bukkaṇṇa Vodeyar, Vijayanagar	
king,	
	92, 93
Vīra Bukkaṇṇa Vodeyar I,	do
	93
Vīradāsaṇṇa, private person,	
	66
Vīragoṇḍa,	do
	87
Vīrajammāṇṇi, queen of Rāja Vodeyar,	
	56
Vīralingadēvaiya, Vīraśaiva priest,	
	120
Vīra-Narasimhadēvaru, Hoysala king,	
	86
Vīra-Narasīngadēva,	do
	59
Vīrapagauda, private person,	
	113
Vīrappa Nāyaka, chief of Maddūr,	
	58
Vīrarāja Vade, chief of Nuggehalli,	
	90
Vīrarāja Vodeyar,	do
	90
Vīra Rajendra Nannichangālva, king,	
	8

PAGE	PAGE
Viraśaiva, <i>sect</i> , 93, 98, 125, 140, 145	Viśnuvardhana, <i>Hoysala king</i> , 20, 68, 89
Vīrasankāṇṇa Odeyar, <i>chief of Kārenād</i> , 120	Viśuddha Vaidikādvaita siddhānta, <i>Vira-</i> <i>śaiva religion</i> , 97, 157
Vīrēśvara, <i>same as Virabhadra, god</i> , 95	Viśvēdēvas, <i>gods</i> , 106
Virupann Odeyar, <i>son of Bukka I</i> , 95	Vitanṇa, <i>chief of Maddar</i> , 57
Vishakanṭha, <i>god, image of</i> , 31	Vitarājayya, <i>chief of Grāma</i> , 57
Vishṇu, <i>god, image of</i> , 7, 20, 21, 22, 23, 28, 31, 34, <i>temple of</i> 9, 26, <i>god</i> , 66 71, 75, 81, 87, 93, 106, 137	Vizagapatam, <i>district</i> , 49
Vishṇu, <i>same as Vishṇuvardhana, Hoysala</i> <i>king</i> , 89	Vodaijā Rēvā Narasya. <i>private person</i> , 65
Vishṇudāsa, <i>Punnāta king</i> , 136, 137, 139	Vontikoppal, <i>village, extension of</i> , 57 n4
	Vosana, <i>same as Hassan?</i> 63
	Vyāghrapāda, <i>sage, sculpture of</i> , 11
	Vyāsa, <i>sage, image of</i> , 29, 32

## W

Walsh, <i>author</i> ,	48	Wilks, <i>author</i> ,	54, 55, 57
Western Chālukya, <i>dynasty</i> ,	148		

## Y

Yādava, <i>race</i> , 54, 85, 89, 106, 121	Yankōji, <i>chief</i> , 58
Yādavagiri, <i>same as Mīlukōṭe</i> , 54	Yātudhāna, <i>demons</i> , 107
Yādava-Murāri, <i>title</i> , 151	Yedatore, <i>taluk</i> , 1, 3, 4 n4
Yadurāja, <i>Mysore king</i> , 54	<i>inscription of</i> , 122
Yagachi, <i>river</i> , 63, 74	Yedavanahalli, <i>village</i> , 56
Yagantēśvara, <i>god, temple of</i> , 147	Yelahanka, <i>do</i> , 57
Yakabāla Rao, <i>chief</i> , 58	Yelandur, <i>do</i> , 57
Yaksha, <i>god, figure of</i> , 4, 8, 17, 23, 27, 29	Yōgamādhava, <i>god, temple at Gorār</i> , 61
Yakshas, <i>gods, figures of</i> , 7, 21	Yōgānarasimha, <i>god, temple at Sāligrāma</i> , 5
Yakshi, <i>goddess, image of</i> , 8, 17, 29, 40	<i>temple at Gorur</i> , 63
Yama, <i>god</i> , 31, 152	<i>image of</i> , 6, 15, 25
Yamalārjuna, <i>figure of</i> , 18	Yudhishthira, <i>Purānic king</i> , 132







CATALOGUED.

N.C.

Central Archaeological Library,  
NEW DELHI.

Call No. R 913.041/I.D.A./Mys-27275

Author Mysore archaeological  
Department.

Title Ann. rep. of the Mysore archl.  
deptt. for the year 1936

*"A book that is shut is but a block"*

CENTRAL ARCHAEOLOGICAL LIBRARY  
GOVT. OF INDIA  
Department of Archaeology  
NEW DELHI

Please help us to keep the book  
clean and moving.